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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

MISSIONARY CORRESPONDENCE.

Milwaukie, Jan. 9, 1843.

My Dear Sirs,—As you have probably learnt ere this, I have arrived here and commenced my ministry. I yesterday preached three times to good audiences, of from eighty to one hundred and twenty. This, as you are aware, is a large number for a Western Society. Mr. H.'s congregation at Chicago seldom exceeds one hundred and twenty five. Mr. Moore's at Quincy is probably less than eighty. Our congregation was in every respect a good one. I would willingly have seen more women and children, but these are few in number in so new a country. As many as four fifths were men, generally quite young, perhaps not one over fifty years of age. And these were many of them men of education and talent, constituting an audience, superior in many respects to most of our Eastern congregations.

I am convinced from the little I have seen, that the accounts we received of this field of labor, before I came out here, were not exaggerated. From what I have said above, you will infer that there is the best material for a Society.

There are several religious Societies. The Catholic is the oldest and largest. This was an old settlement of the French, for the fur trade, and probably Catholicism was coeval with its first settlement. They have a small Church. There is a Methodist Society—with an indifferent Church. The Presbyterians and Orthodox Congregationalists at present worship together in the basement of a Church of the former, which is unfinished. The Episcopalians occupy the Court House. We occupy a Hall well situated, and a very good one, which we can probably have till March.

Our first and greatest want is a Church. Our Society cannot be fully and thoroughly organized without one, and I know not that it might not be regarded as firmly established were this want supplied. And yet I think it is out of the question to expect its members to build for a long time to come. They are young men, without property, seeking their fortunes. All they can be expected to do, is to sustain preaching.

Yours sincerely, W. C.

A friend loaned us a copy of the following familiar address, delivered at a social meeting of Rev. Mr. Peabody's Society in Springfield, with a view to our making some extracts from it. But the whole address is so interesting, that we feel confident our readers will thank us for giving them an opportunity to read it entire.

ADDRESS.

It is not often that I want words to express my feelings; but I have none that will do justice to them now. In a life favored by Divine Providence infinitely more than I have deserved, there have been few things which have given me so much happiness as meeting you thus on the present occasion. To be surrounded by so many kind and faithful friends; to see a large society here assembled in harmony; to see my own house thus lighted up with joy and gladness is one of the greatest blessings which a God of love can bestow. For the kind presents heaped upon me in such unexpected profusion; for your long patience with my many defects and infirmities; for your ready sympathy with all my anxieties and cares; for the confidence and friendship with which you have ever honored me, I feel deeply bound to you; to all and every one of you; and I thank you with all my heart.

It was on this season of the year 1820 that I first came to Springfield; it was in those days when it required two days' travelling to reach this town from Boston. Winter though it was, I well remember the delight with which I first looked upon this queen of vallies from the brow of the neighboring hill; even then, in its snowy vesture, it seemed to me the most beautiful that I ever saw. Many circumstances combined to produce in me some desolate feelings. I was very young, wanting some months of the age of twenty-one; I was without experience in my own profession, having preached but a few Sabbaths; I was wholly unacquainted with the inhabitants of the village, not having seen more than one or two of them before: I knew also that this was a frontier station, which would require a degree of judgment and power which I was far from possessing. But I was met with a friendly welcome which at once removed those feelings, and I soon found that it was the place for me to live, and possibly to die. Here I have lived for many years and here I hope to die. It makes me sad to think how many of those warm hands that were then extended to me are now in the dust of the grave.

The church to which I was invited had been formed in the preceding year. Some members of the first church had become dissatisfied, for the alleged reason that the course of exchanges was less liberal than in former years. This, with kindred reasons of discontent, had produced an alienation which it seemed impossible to heal. It was therefore thought advisable by the dissatisfied party to form a society of their own. This was accordingly done. A generous benefactor,* whose name rises up at once to the minds of all before me, presented them with a church and thus ensured success to the movement; his example was worthily followed by his associates in providing for the support of worship in it, complying with the only condition with which his noble gift was made. Thus encouraged in the beginning of their enterprise, they went on with confidence. In number they were few; but they were strong in character, strong in purpose, and stronger yet in the conviction that their cause was just.

The controversy which was raging elsewhere, had not then reached this town. The separation was owing, if I am rightly informed, to causes and questions not connected with the Unitarian faith which was then spreading in the eastern part of the state. The seceders generally held to Arminian or old fashioned Calvinistic opinions as they were then called, meaning opinions from which nearly all but the name of Calvinism had died away. Our Church was consecrated in 1819 by some of the neighboring clergy, and it is not on record that any inquisition was made respecting the sentiments of its members. Some of those clergymen also exchanged with me when I was preaching as a candidate to this people. The person who officiated as a candidate before me was a professed Calvinist, and his preaching was very acceptable to some of the society. The preacher who was employed to supply the desk, was an orthodox divine from a neighboring state, who, at the time, retained also his former opinions. I refer to these facts, not as of much interest in themselves, but as parts of our history, unknown probably to some of those who have risen up to take the places of the men by whom the foundations of the society were laid.

As I had received my education at Cambridge, it was inferred that I held the sentiments which prevailed there, and thus the Unitarian question was at once opened and a spirit of inquiry excited. Many began to examine their former sentiments and to compare them with the word of God. Of this number was Mr. Huntington, who was then supplying the desk, and Dr. Howard, whose name will always be spoken with reverence here; though they had often preached the doctrine of the Trinity and had no doubts of its truth, they could not reconcile it to their conscience to dismiss the subject without inquiry; they did inquire; first examining our Savior's testimony concerning himself, and then searching for all the light which inspiration gives; and the consequence was, a conviction on their part that the doctrine was not sustained by the word of God. Others went through the same investigation, and came to the same result. As the ecclesiastical bodies felt bound to censure those, who after the way which they called heresy worshipped the God of their fathers, their claim to power was asserted and resisted with equal zeal; the alienation spread fast and far, breaking the ties which bind men to each other, separating those whom God and nature had united, giving to religious sects the spirit of political factions and making every church a fortress, always armed for war with the hostile party. Such were the times in which my ministry began: it is sufficient to say of them that all who lived through them would pray that they never might see the like again. But it gives me pleasure to say that the Pastor of the first church has been uniformly kind and friendly towards me from the beginning to the present day; and from his society I have received many expressions of respect and kindness and none whatever of ill-will.

As soon as I took charge of the pulpit a question rose up before me. Should I consider it my duty to explain and extend the Liberal opinions, or should I devote myself to the personal improvement of the members of my society, trusting that the truth with respect to doctrines would make its own way in the public mind? In pursuing the former course I should have struck the key-note of the general feeling; zeal of this kind excites a ready sympathy, and the want of it is regarded as tameness; such a course would have added more to our numbers than any other, and many plausible reasons might have been given to show that it was the right one: it would have been easier also for myself: I remember being told by a distinguished physician that he was seldom consulted by controversial preachers: their sermons were written without any of that labor of mind which wears students down. But I could not persuade myself that this was the way of duty. I knew that as fast and far as party passions are excited, devotion and charity are apt to forsake the breast; I was well aware that many are made Unitarians, Calvinists, Baptists and sectarians of every name without being made Christians by the same conversion. 'I therefore determined,' if it is not presumption in me to use the words, 'I therefore determined to know nothing among you, save Jesus Christ and him crucified;' since men were sent into the world, not to put on the livery of a party, but to lay the foundations of character in preparation for immortal life. I would always spend the best of my strength to impress this solemn and indispensable duty on all whom my voice could reach.

In looking back upon this determination, at the distance of more than twenty years, I see in it nothing to regret: but I do see in it a strong reason for gratitude to the society, which, in such times of excitement permitted me to pursue a course, so unpopular, obscure and unlikely to add to their numbers. I have been grateful to them for many things, but most of all for this. It is not every society which would have consented to it, though perhaps in these peaceful times, the present generation cannot understand how great a sacrifice of feeling was necessary to receive the fire of other sects without returning it, to keep the white flag flying in the midst of war, and to maintain that moderation which requires strength of character and principle, but which is treated by partisans with supreme disdain. But whatever the sacrifice may have been at the time, I am persuaded that no one repents it now. They have lived to see that 'he who goeth forth weeping, bearing precious seed, shall doubtless return rejoicing bringing his sheaves with him.'

You may ask me, if I look back upon my ministry in other respects with satisfaction. I answer far from it. It is not what it ought to have been. I am well aware that its duties have been very imperfectly discharged. But without the wish to escape the censure which I am conscious of deserving, it is but right for me to remind you that I was in some respects less favorably situated than other men. I was younger and less experienced than most clergymen when they are settled; not acquainted with navgation till far at sea. Others have those of their own profession near them, to whom they can look for sympathy and counsel in their trials, in whose social intercourse they can always find encouragement and relief; it was not so with me. I had but one such friend, and wise and excellent as he was, the disparity of age and social changes that had taken place since he left the profession, rendered it difficult for him sometimes to understand my feelings. Others have those near them with whom they can exchange labors on the Sabbath; but as you well know, there were none who would afford me that relief. Knowing that a preacher who does not keep his mind in constant action and improvement, soon looses his influence with an intelligent people, I felt that my preparation for the desk must be attended to, whatever else might be left undone. I found that the field of duty was larger than I could fill. I was bewildered and oppressed; more oppressed than words can tell. I well remember how, on returning after an absence, my heart would die within as I came within the sound of the evening bell; it reminded me of claims that I could not answer and wants that were not supplied. Again and again I determined to cumber the ground no longer, though I felt that in leaving you I should be going from my chosen home. I know not how it was that I persevered:—'having obtained help of God, I continue unto this day;' certainly to my own happiness, however it may have been for you.

Various questions have arisen in the course of my ministry, some of which are now so thoroughly settled and passed by, that it may be difficult for you to understand what question there ever could have been. It was formerly believed that the right to the pulpit was in the hands of the minister: and on this account many of our sect called on other clergymen to exchange with them, and complained of their refusal as an actual wrong. In opposition to this view, I always held that the table was the sign of fellowship, that the people had a right to say who should or should not address them, and though no minister should exchange with another against his conscience, his only remedy was to leave the desk when he was required to admit or exclude another against his own sense of duty. I never thought that an orthodox clergyman should exchange with me, except at the instance of a majority of his people. In fact, I never supposed that a preacher had any right to the pulpit except to preach in it and to use it according to the mutual understanding when he assumed the trust. On this account I never complained when exchanges were refused me, never introduced those into my own pulpit who were unacceptable to the proprietors of the church, nor did I ever assume any right to grant the church for public purposes of any kind, though it was generally claimed by clergymen in former years.

On the subject of baptism, my opinions differed from those of some of my most respected parishioners; it was a common impression that only the children of church members should be admitted to baptism; such had been the practice for years, and it had remained unquestioned to my own day. As I could find no warrant in scripture for this exclusion, I was compelled to say, that my own practice would be different; I could not make the attendance on one ordinance the condition of another. This is another of those cases, in which though I was at first opposed, I have reason to think that all have come over to my side.

Without bringing before you any more of these antiquated subjects, I will slightly refer to the exciting questions of a later day. In respect to them all I have maintained that my first duty was to preach the gospel; this was the purpose for which I had been set apart, and though I should give to every moral subject its proper place and consideration, nothing would ever induce me to sink the Pastor of the church in the agent or advocate of a party. In reasoning respecting temperance, I did not forget that righteousness and judgment to come were also to be presented; I knew that it was not by threatening and bitter language men were ever induced to forsake their sins; I saw how often, by haste and rashness, the friends of a good cause shut against themselves the very hearts they were most desirous to reach. In this, therefore, and all similar discussions, I acted upon the principle that evil was not to be overcome with evil and if good was ineffectual for the purpose, there was nothing more for man to do.

With respect to slavery, I declared to you from the beginning that I believed in the duty and practicability of emancipation: but I never had any sympathy with the coarse Philippics of one party of Abolitionists nor the political calculations of the other. I was the advocate of Colonization, because it offers at present the only way that I know for the emancipation of slaves. That it will ever relieve this country from the evil that oppresses it, I of course do not anticipate; but it has a right to be fully and fairly tried; and I detest and deplore the exclusive spirit which makes us resist and condemn those who attempt to do good in a path different from our own. Let every man serve the cause of humanity in the manner which his judgment and conscience approve: for Divine Providence will never suffer any well meant efforts to do permanent injury to that cause; if made in the right spirit, they will result in blessing to himself and his fellow-men.

Since I am speaking of matters relating to myself, let me take this opportunity to say something in relation to my habits of writing which ought to be understood. I do not believe that any thing worth reading or hearing can be produced without labor; and the labor of writing wears upon he nerves and exhausts the spirits more than any other. Let any man sit down to prepare an address for some public occasion, and he will have an idea of this labor. Doubtless it becomes easier by habit, but the effect of routine and the perpetual recurrence of the demand once if not twice in every week create a difficulty on the other side. My own habit has been, never to sit down to consider what I shall write, as many do. I find that my mind, such as it is, acts most freely away from the study and in the presence of nature. I therefore construct in my own mind an exact image of every thing which I intend to write; and this, when completed, can either be spoken or written as the case requires. My sermons are thus written in my mind during my walks in the fields, the Cemetery, or the garden, and when matured, are committed to paper in very little time. This has given the impression that I write easily and rapidly, when in truth, I have no advantage in this respect, except perhaps that of a better system, which, after the experience of years, I would recommend to every writer, whatever his profession may be.

I cannot let this occasion pass without congratulating you on the prosperity of your society. Many things were against it in former years. Such was the general dread of the sentiments which we were supposed to entertain, that few were independent and impartial enough to give us a hearing. It is so painful to have the offered hand of fellowship roughly cast away and to be passed by former associates with cold, averted eyes, that many dared not even inquire into the truth, where penalties so heavy followed fast upon conviction. But, in the face of these obstacles, your numbers grew, not by rapid, but by sure and valuable accessions; and for many years you have lived in as much prosperity as any society can ever hope to enjoy. Of the late enlargement of the church, I cannot speak with the honor it deserves, in the presence of the friend to whom we are so deeply indebted; it has given us a place of worship in every respect such as we desired, and where all is in harmony with the spirit of devotion. To myself, the change is even greater and more welcome than to you. Such was the difficulty of speaking in the church as it was before, that my voice was giving way; every sabbath I went into the pulpit 'with a weight and with a chain,' unable to command my mind on account of the physical exertion. But now, I enter it with pleasure, having full confidence that I can make myself heard by all present, and with far less effort than before.

There is another kind of prosperity in which I trust we have not been wanting; I mean 'the knowledge of Him, whom to know aright is life eternal.' Desolating changes have passed over us in rapid succession; our widows, orphans and houses of mourning have been many in number: and now, in this social meeting, I am powerfully reminded of those who were once with us, but whose places know them no more. I remember venerable men, the fathers of our society, who paid solemn reverence to religious duties, and went with the last faltering steps of age and infirmity to worship once more in the house of God. I remember men, energetic and useful men; important to the community, and to their families inexpressibly dear. How they would have enjoyed being with us now! I can almost see their animating smile and hear their cheering voice! I remember women, wives, mothers, daughters and friends, the life and pride of our circles, whose hearts entered warmly into your interests and mine till they were cold in death. I remember too a fair procession of the young and beautiful, on whose brows I set the seal of baptism, in preparation, not for this, but for a higher existence. Stars are they, not set, but shining bright behind the clouds. But through these straight and narrow paths of sorrow, we must travel in order to understand the value of the gospel, as the voyager must traverse leagues of stormy ocean, before the cross of the south, and the glory of the southern hemisphere rises and brightens on his eyes. They have not died in vain. Even from this happy assembly our thoughts go upward with them:

Hope springs exulting on triumphant wing,
That thus we all may meet in future days;
There ever bask in uncreated rays,
No more to sigh nor shed the bitter tear—
Together hymning our Creator's praise,
In such society, but still more dear,
While circling time rolls round in an eternal sphere.

There were other subjects to which I intended to ask your attention; but I must reserve them for some other time. I would only say in reference to the name Unitarian, which is generally applied to our church, that, while it expresses perhaps, in one particular, the prevailing opinion of its members, it does not express the principle of our religious association, which is that of Liberality, requiring only a profession of faith in our Lord and Savior Jesus Christ, and leaving other points between a man's conscience and his God. I would, for my own part, choose that our Church should bear the name of Liberal; not because I suppose the members of it to be more liberal in their feelings than other Christians; for the main body of every religious society are liberal when left to themselves: but because it is the only church in this vicinity, which I know, where the scriptural confession of faith in Jesus Christ, sincerely made, is enough to ensure a welcome, and where there is nothing in creed or service, which any conscience can disown, since all is founded upon the language and authority of the word of God. There is no more pretension in the name than in that of Unitarian; for all other Christians believe in the unity of God as we do, though with some different understanding of the truth; but as the word Liberal is not more liable to this objection than any other name, and as it does embrace within it the distinctive principle of our sect, I would propose to you that this shall be the name by which our Church shall be known hereafter.

A word more and I have done. It is only to propose to you that we should assemble thus again and again, with the single exception of the presents you have brought me, that the meeting may be in part for your benefit and not altogether for mine. What is a religious society if it is not social? and what better way can there be to create a kind and friendly feeling than to meet thus where all can become acquainted with each other? For this purpose I shall always delight to throw open my house and to see it filled as it is to-night. And now, may the peace of our Lord Jesus Christ, whom we profess to reverence and to follow, attend you in your several paths of life; and may the blessing of that God who raised from the dead that great shepherd of the sheep, since it has brought you up to this hour, conduct and sustain you to the evening of life's closing day.

* Jonathan Dwight, Esq.

THE CROSS OF CHRIST.

What thinkest thou of Christ and the cross? The Savior of the world appears to my mind, as he revealed himself to his first disciples, not as God supreme, but as the Son of God, sent by the infinite Father of all to redeem our race from the evils to which they were subjecting themselves; divine in his mission, divine in his offices, divine in his works; 'the Mediator of the new covenant;' 'the Author and Finisher of our faith;' 'the Way and the Truth,' 'the Resurrection and the Life.' Next to the Infinite and Eternal One, I delight to honor and love Jesus; for he was the moral image of the Father; he exhibited every trait of godlike excellence; from his doctrine and life I can infer all duty, and in his predictions and destiny I can find encouragement for all faith and all hopes Precious to my soul, also, is the cross of Christ; not, indeed, for reasons sometimes given—not that God's wrath was appeased there; not that his love was purchased there; not that a vicarious expiation was made there; for such reasons have not a shadow of foundation in truth. But the cross is precious to me,—I would 'glory' in it, as the holy Apostle did,—because thereon was the last, crowning manifestation of a most pure, noble, generous, godlike mind. Jesus, my blessed Savior, died on that cross; and it is his exalted character, his inestimable worth, his transcendant merit, which invest it with all that is attractive and quickening. When I ascend, in thought, the hill of Calvary, my reverence, my admiration, my sympathy, my love—all the best feelings of my nature are awakened, because I am drawing nigh to a spirit distinguished by every characteristic of true moral and religious excellence; because I see before me a being whose love has always flowed and still flows forth towards his friends, his enemies, and the human race, as the love of no other one, except the Father himself, ever did—a being who, with a devotion to God and duty stronger than a thousand deaths, voluntarily and cheerfully pours out his blood as water for the salvation of a sinful world. Hence the preciousness of the cross to me. It is excellence divine? moral greatness unequalled; unspotted purity; perfect virtue, matchless piety; the most disinterested, generous, noble self-sacrifice; love all victorious, all redeeming, all reconciling—it is these that, for me, clothe the cross with its unspeakable interest. Ever be it to my soul and yours, a symbol and a means of that true atonement—that making of us, in affection and purpose and endeavor, one with God—which it was the design of the Savior's life and death to effect.—*Barrett.*

EVILS OF SECTARIANISM.

Our improvements begin, for the most part, in the two coincident impressions, that our present modes of thought are defective, and that higher attainments are within our reach. Hence, whatever diminishes the strength of either of these impressions in the church, will obstruct the increase of its power of doing good.

And that our sectarian attachments do this, to an enormous extent, cannot fail to have been observed, by those who are at all acquainted with the Christian world. They beget a self-satisfaction, which, as an individual or a social feeling, is alike adverse to improvement; while at the same time, they produce over-estimates of every thing in the organization which has called them forth, and under-estimates of every thing beyond its limits. And hence, they are a palsy upon the energies of the church, giving her a limping, ambling and unavailable movement. A humiliating sense of present defects, uniting to glowing conceptions of the degree of virtue, knowledge and holiness which are attainable, and an eager desire to make them our own, is an indispensable condition of advancement. The meek, will he guide in judgment: the meek will he teach his way.

When Christians in general shall have an abasing sense of their present attainments; when they shall go through a regular process of conviction of present wrong and of conversion to what is better, like an awakened sinner; yea, when they shall cry out for knowledge and lift up their voice for understanding; when they shall seek it as silver and search for it as for hid treasures; when they shall understand the fear of the Lord and the knowledge of God. Blessed are they that hunger and thirst after righteousness; for they shall be filled. If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him.

But, alas, how difficult is it to beget in the Christian family at large, this lowliness of feeling in regard to what they now are, and this earnest expectation in reference to what they might be, which are indispensable to an increase of moral power! Each denomination assumes that its own constitution embodies the germs of all religious truth; that the plans of operation sanctioned by its founders contain in themselves all attainable efficiency; and hence, that nothing must be tolerated, which cannot by some construction natural or forced, be compressed within its ancient limits. Its spirit, therefore, is essentially conceited, assuming, prescriptive and intolerant, being as adverse to improvement, as pride and self-conceit are to individual advancement. It is the spirit of Rome, of the Moslem, of despotism, of hell. Rancorous, lying, slanderous and infernal, when arguments fail, it wields the more convenient weapons of appeal to vulgar prejudice, of adroit insinuations or open charges of heresy, acting on the malignant policy of crushing by some means, fair or foul, all who cannot be brought within the prescribed dimensions. Thus, each division of the Christian family, is, to a great extent, wielded by those, who will neither enter the gates of knowledge themselves, nor suffer them that would.

And it is especially unfortunate, that those peculiarities of the party, which are derived from sources independent of the Bible, are more tenaciously adhered to, than those which it draws, in common with the other sects, from that sacred source. I need only refer the reader to the various phases which piety assumes in the Quaker, the Episcopalian, the Methodist, the Baptist, and the Presbyterian, to convince him that each of these sects depends for its separate existence, on elements and influences, which are not the necessary result of any thing taught in the word of God. Indeed, the proposition must be self-evident, that if they had nothing but what is identical with inspired teaching, their separate existence would cease and they would be merged in one.

The perpetuation of no single party, now competing for the suffrages of the Christian world, considered in all the features of its distinctive existence, is necessary to the integrity and stability of that kingdom, which is not of this world. Though it may embody the ordinances and essential doctrines of Christianity, yet, these are compounded with other materials, with a prevailing ignorance of the deep things of God, with an extremely low order of practical excellence, and with various plans of action which have little or no efficiency, all entering in and giving character to the organization as a whole. And, as the advocates of each are determined to uphold all its distinctive features and to maintain its separate existence, their efforts are directed mainly to the propping up of those which are derived from sources foreign to the Bible, these being the weaker points of the structure, and of course more needing this kind of labor to protect them. Thus, a very large, if not the larger portion of talent and effort in the Christian family, is worse than thrown away upon peculiarities that mar, rather than beautify that spiritual temple which was designed to be built up only of spiritual materials. Alas for poor human nature, always more solicitous for straws than for gold, for shadows than for substance!

True philosophy and true religion, therefore, would dictate that all the divisions of the Christian world should take the place of learners, sitting at the feet of Jesus, not only to acquire the virtues and affections of the spiritual character, but also a more perfect organization, and greater power of acting upon the mass of mind to bring it to God, thus proving all things and holding fast that which is good. How much better would this be, than taking ground against a thing as certainly wrong, because it falls not within the limits of our sectarian platform! We never can go on unto perfection, till we take it for granted that some of the things behind are to be forgotten, and some of the things before to be secured and incorporated with our characters and plans of acting. This is as true of our present organizations as such, as of the individuals of which they are composed.—*Antioch.*

For the Register and Observer.

SUNDAY SCHOOL ANNIVERSARY AT CHARLESTOWN.

Having seen of late in the Register and Observer, several accounts of the Sunday school anniversaries which have been held in this vicinity, I have taken the liberty to send for its columns, a brief notice of the anniversary of the Sunday school connected with the Harvard Church, in Charlestown; which was celebrated on the afternoon of Fast day, 5th of April, 1843; at which, I had the pleasure of being present.

The exercises of the occasion, were commenced by a voluntary on the organ, which was followed by a prayer from the Pastor, Rev. G. E. Ellis, after which, an anniversary hymn was sung by the members of the school; then, the reading of the annual report, by one of the Superintendents. From this report, the following statistics were gathered.

That the school at that time, had 208 members, 123 of whom were girls and 83 were boys, and including the two Superintendents, it had 34 Teachers.

This, it was stated, is the 15th anniversary of the school, and from its organization to the present time, (15 years) the whole number of children who have been under its teachings and influence, is 1052, of this number, 599 were girls and 453 were boys; in the same period, 832 have left the school and in the last seven years, 12 have been removed by death.

The report then spoke of the rank which the Sabbath school deservedly holds in the affections of every Christian and philanthropist, and of the blessings which a faithful improvement of its influences, will confer upon those who are brought under its lessons of Christian affection and discipline; teaching the young, not merely in the things of time, but in those which shall 'make them wise unto salvation.'

The claims which Sunday school Teachers have on the sympathy and co-operation of Parents, is a point which was very strongly urged in the report, and I think very justly so; if parents have faith in the usefulness of the Sabbath school, they cannot be indifferent to the labors of those who are endeavoring to aid them in the great work entrusted to them; that of training for the bliss of heaven, the immortal spirits of their offspring,—a trust of infinite solemnity, from the responsibility of which no parent can possibly escape.

The efforts of Teachers and Parents, should be reciprocal, and when so, they become co-workers in the spiritual training of the young, fitting the soul for that life beyond the present, where the 'pure in heart' shall not only 'see God,' but forever participate in the infinite joys of his kingdom.

After the reading of the report, an original hymn was sung by the members of the school, and addresses were made by Gideon F. Thayer Esq., and Rev. R. C. Waterston, of Boston, and by the Rev. Mr. Ellis, Pastor of the Church.

The address by Mr. Thayer, was beautifully adapted to the occasion, and while it was full of important and useful lessons to the young; these were so presented, as to secure the interest and attention of all. He spoke to them of the Sabbath, its importance, and the happy associations which cluster around it; of the Sunday school and its influences,—not only to the young, but to the welfare of society generally,—of filial duty and affection, not because the ties of nature demand them, but because God's express command is, that children should 'honor' their parents; and that they may do this, they must love and obey them. He spoke of the too frequent disregard with which the Sabbath is treated by many at the present day, and of the unhappy consequences which often result from it; and closed, by alluding to the present occasion, as being the anniversary of the school, and he expressed a hope, that they could all look back with pleasure on the year which had just closed, and as their lives were lengthened out to them, that each year would find them better and happier at its termination, than they were at its commencement; thus would they grow up to be good men and women,—to be virtuous and useful members of society.

Rev. Mr. Waterston, who never speaks to children without securing their attention and interest, made some excellent remarks appropriate to the occasion. He alluded to the time when he was among the children of the Harvard Church Society, before there was any Sunday School committee with it;—he told the members of the School, of the more frequent opportunities and advantages which they enjoy for moral and spiritual culture compared with those in the reach of himself and his associates when they were young;—he reminded them that much would be expected from them in return for all the efforts which are now made for their growth in Christian affection and charity, illustrating his remarks, by relating several interesting incidents associated with the history of some, who had been under the influences of the Sunday School. He spoke a word of sympathy and encouragement to teachers, urging them to a faithful perseverance in the work in which they were engaged.

Rev. Mr. Ellis, made some appropriate and interesting remarks to the children, which they cannot fail to remember whenever they may meet him, or think of him. The exercises of this very interesting occasion, were closed by singing the following original hymn, which is copied from the order of service, in which the whole congregation joined, in the tune of Old hundred.

In solemn worship let us raise,
Our highest thoughts to heav'n above;
And in one noble song of praise,
Shout our creator's boundless love.

With joy let ev'ry heart break forth,
Let ev'ry voice in pealing notes,
Still louder swell at ev'ry breath;
In honor to the King of hosts.

Now let the organ's loudest strains,
Wide through the vaulted heavens ring;—
And reach to where our sov'reign reigns,
The great 'I am,'—Eternal King.

Besides those who were members of the School, it was very pleasant to see so large an attendance of the Parents and friends of those connected with it! and it is highly gratifying to many, to find the practice becoming so general, of appropriating to the young, a portion of this day set apart as a day of public humiliation and prayer, and of adapting the services of the occasion to their interests and sympathies;—it takes them from many injurious influences to which they might, otherwise be exposed, and helps to make the day one to which they look forward with delightful anticipations:—the influences of which may be hallowed in their memory through life. F

There is nothing purer than honesty—nothing sweeter than charity—nothing warmer than love—nothing richer than wisdom—nothing brighter than virtue—nothing more steadfast than faith. These, united in one mind, form the purest, the sweetest, the richest, the brightest, and the most steadfast *happiness.*

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He that desires constant prosperity, desires constant temptation, and a deadly foe to his piety.

CHRISTIAN REGISTER.

BOSTON, APRIL 22, 1843.

THE MOTIVES OF OUR PURITAN FATHERS IN APPOINTING FAST AND THANKSGIVING DAYS.

We find the following statement in the Evening Bulletin of April 14th, (Good Friday) upon which we are tempted to make a remark or two.

'This day, being Good Friday or the day of the crucifixion of our blessed Lord and Saviour, is observed by several branches of the christian church, as a most solemn Fast. Appropriate religious services have been held in the Episcopal churches, and also in the Catholic cathedral. The severe uncompromising spirit of our Puritan ancestors was so wrathy against this observance, which reminded them of religious intolerance in the old country, that they appointed a Fast day to be observed immediately before Good Friday, in order that the people, whose habitual recognition of Divine Providence naturally led them to humble themselves before the God of the Seasons at the period of seed time, might have no excuse for joining in the observance of Good Friday. The same jealous spirit led to the appointment of Thanksgiving Day just before Christmas. Should we estimate the amount of the devotional spirit which enters into the festivals and fasts of the Puritans and Churchmen, by the comparative attendance in their respective churches on Christmas, and Thanksgiving—Fast Day and Good Friday—we should be compelled to admit a strong argument in favor of the ritual observances of the latter.

We endeavor not to indulge in wrath against any man, but we confess that our Puritan blood was 'stirred within us' when we read this ungenerous and uncalled for aspersion of as noble a set of men as the world ever saw; men whose lofty elevation of character, and whose just conceptions of the spirituality of true religion cannot probably be appreciated by the writer, who without any foundation or authority other than his own declaration, ascribes to a low sectarian and unworthy motive a custom, which there is not a shadow of reason to believe originated in aught but a deep, fervent, reverential piety.

That the Puritans disliked the festival system, the forms and ceremonies of the Episcopal and Catholic churches, is well known; but the assertion that they appointed Fast a few days before Good Friday, and Thanksgiving just before Christmas, that the people might have no excuse for joining in the observance of these festivals of the Church, is one that must strike every one at all acquainted with the early history of the Plymouth and Massachusetts colonies, to be as absurd as it is unjust. In the first place, there was no occasion to take from the people an excuse for joining in the observance of a festival which they did not see celebrated around them, and which they would have had no disposition to join in, if they had. For the first fifty or sixty years, the colonists of Plymouth and Massachusetts were almost exclusively Puritans. Among those who came to the colonies, either as visitants, or for the purpose of permanent settlement, the very small number attached to the Church of England, made little effort to exercise and establish the forms of that church. The first serious and organized effort to establish an Episcopal Church was not made till the year 1686, when the 'Rose frigate arrived in Boston, bringing out the Rev. Robert Ratcliffe, the first Episcopalian clergyman of New England, under whose influence and efforts, aided by the arbitrary and tyrannical measures of Governor Andros, an Episcopal Church and society was finally established in Boston, and before he pens another paragraph about the ecclesiastical customs of New England and the Puritans, we advise the writer in the Bulletin, to acquaint himself with the circumstances of the establishment of Episcopacy in Boston. If he is an Episcopalian he will be careful how he throws stones and talks of wrath, and jealousy. It is not necessary for us to trace the progress of Episcopacy in New England from the first society in Boston, 1685. Its present limited prevalence is a sufficient evidence that one hundred and fifty or two undred years ago, jealousy of its observance of Christmas and Good Friday, and a desire to prevent the people from joining in their observance could have nothing whatever to do with the appointments of Fast and Thanksgiving days.

It is well known also, that at first these were not annual appointments, nor connected with particular seasons of the year. Nor were they always general, and appointed by the Governor, but sometimes the act of a particular church, or of several churches and plantations associated. It was common with the Puritan fathers of New England, frequently 'to set apart special seasons for the public acknowledgment of mercies that seemed of a special kind,' and the annual appointment and observance of a day of Fast and Thanksgiving evidently established itself by degrees.

The first public Thanksgiving in Massachusetts, of which we have any account, was in *June*, 1632. The next year there were two, one in the early summer, another in the early autumn. The latter was for 'many extraordinary mercies which the Lord hath been pleased to vouchsafe of late to this plantation; with a plentiful harvest and ships safely arrived with persons of special use and quality.' In 1654, Thanksgiving was appointed in August. In 1665, the General Court passed an order appointing the 8th of November 'to be kept in solemn Thanksgiving,' and from that time, more than twenty years before any Episcopal church was established in New England, and consequently before there could by possibility be any jealousy of the observance of Christmas or Good Friday by the Episcopalians, we can trace pretty distinctly, a succession of similar appointments about the same season of the year.

But we have pursued this matter as far as is necessary, and further perhaps than it deserves. The attempt of the writer to trace the origin of our Fast and Thanksgiving days to the jealousy or wrath of our Puritan ancestors against Episcopacy, is weak and unworthy. As to the comparison at the close of the article, we have not experience and data sufficient to form a correct opinion, and we doubt if the writer has. We are not inclined to place much more confidence in his last statement, which we do not know to be true, than in his first which we do know to be unfounded. So far as our own observation extends, and we suspect it has been as great as that of the writer in the Bulletin, for we commonly attend one or the other of the Episcopal churches in the city on Good Friday and Christmas, while we preach in our own on Fast and Thanksgiving days, there does not seem to be much to choose between the devotion of the two parties. For ourselves, we regret that all four of the days are not more religiously observed by the whole community of all sects and denominations.

AMERICAN UNITARIAN ASSOCIATION AND THE UNITARIAN SOCIETY AT SAVANNAH.

The Executive Committee of the American Unitarian Association, having received the following communication from the Church at Savannah, in reply to their statement published in the Register some weeks since, felt it due of course to themselves and Mr Motte, to make its contents known to him. After reading the letter from Savannah, Mr Motte returned it to the Secretary, Rev. Mr Brigge, with the accompanying explanation. It is right that both should be laid before the public, who must be left to judge which statement and explanation is the most satisfactory. It seems to us that Mr Motte's note indicates how the misunderstanding with regard to the word 'insurrectionary' or insurrection originated, and opens the way to a conclusion which relieves both parties from the charge of intentional misstatement.

SAVANNAH, March 18th, 1843.

Gentlemen,—In looking over your statement of circumstances attending the late visit of Rev. Mr. Motte to this city, published in the Christian Register of the 11th, current, our attention is called to the Rev. gentleman's report of our interview with him on his arrival, (which was on the 7th, of January) in which he denies having *admitted* that he had preached Sermons at the north that would be deemed 'insurrectionary' at the South. We regret that the gentleman's memory serves him so badly and cannot doubt that when we repeat the conversation between us he will be sensible of his mistake. His declaration of the fact was so distinct and explicit that we could not possibly have misunderstood him. When we informed him of the reports that had preceded him, we told him that if his own conscience acquitted him, and he would say they were not true, so that we might contradict them, we would do so and feel rejoiced to receive him as our Minister. He replied if there was any suspicion he had better not preach, that he was not an abolitionist in the technical and popular use of the word, and that the sermon preached by him in the Federal Street Church was on 'local prejudices' and had nothing to do with abolition.' We then said to him, 'you are a Southern man and know what Southern feeling is on this subject, now we put it to you on your conscience to say, whether you have ever preached sermons that could be called abolition sermons, his reply was, '*I have preached sermons at the north that would be deemed Insurrectionary at the South*' and out of his own mouth did we judge him. We took no persons word in preference to his; this declaration alone, was sufficient to exclude him from our Pulpit. Though we felt surprised that you should send *us* such a preacher, we were *astonished* at *his* temerity in presuming to come when he so well knew the popular feeling on this subject. We regret his sufferings on his passage home, and would have prevented them if he had made his situation known, but as he said nothing to us on this subject, and we were advised of the very liberal contribution made by you in his behalf, we did not suppose our assistance needed.

We most sincerely deplore the circumstances that render this statement necessary for the justification of our committee, but as the Rev. gentlemen has impunged our veracity in so public a manner, we deem it our duty to state the facts as they occurred, and expect you will give them as wide a circulation as you have already to his denial, and let the public judge between us.

Respectfully, S. PHILBRICK.
M. EASTMAN.

To the Executive Committee of the A. U. Association, Boston.

BOSTON, MARCH 27th, 1843.

My Dear Sir—It is my impression that I did not utter the word 'insurrectionary' in my conversation with the Savannah Committee. I recollect using the word insurrection; but how was it used? In protesting against doing what would excite one, or having any wish to endanger the lives of most of my kindred, who reside at the South, I said to the gentlemen that 'I had always, from my childhood, North and South too, held and expressed sentiments that would be called *anti-slavery*;' but for those sentiments to be *insurrectionary* they must be addressed to the slaves, which I carefully avoided. Anti-slavery preached to the slaveholder is not insurrectionary, I hope. I stated explicitly to that committee that 'I should consider it madness to preach on the subject at the South, for this very reason, that there the slaves attend the same churches with the whites, and I had no wish to cause trouble among them. I had preached anti-slavery at the North, because there we have no slaves, but some freemen, who, at times, might be tempted to become slaveholders.' When I say I had preached anti-slavery at the North, I do not mean that I had preached abolition. I did not tell my church in Boston to abolish slavery, but not to uphold it. Surely we may keep our own hands clean here without causing an insurrrection. The mistake of the Savannah Committee was in confounding anti-slavery with insurrectionary. I wish for the abolition of slavery over the world, but no bloodshed. Yours, sincerely,

M. I. MOTTE.

The following is an extract of a letter received after the above was in type, from Rev. Mr Wiswall, who was present at the meeting of the Savannah Committee, and heard all the conversation between them and Rev. Mr. Motte.

'I have just been told that the committee of the Unitarian Society at Savannah, have written you (General Secretary A. U. A.) a letter in which they re-assert what they in their circular, accused Mr. Motte of saying,—namely, that he had preached Sermons at the North which would be considered insurrectionary there

I was present during the whole of the conversation with Mr. M. and did not hear the remark. I recollect his saying that to preach on the subject, the subject of abolition, would be considered insurrectionary at the South—meaning that no person would think of it, and this, I presume, is the remark, which after being converted into the assertion which they ascribed to him, so alarmed the gentlemen. I wish to say this in justice to Mr Motte.'

For the Register and Observer.

A DREAM.

Sitting the other day after a favorite dinner in my parlor, I fell asleep. I was reading at the time, in a religious newspaper, which had been loaned me by a neighbor. The sentences upon which my mind for the moment was fastened, were in these words:

'We want righteous men. This is the great want of the times. We want not dogmatists nor religionists, nor visionaries; but righteous men.'

'It is true, they do not make "character" explicitly, the most prominent theme of their preaching. But it is not because of disregard of it. It is because they consider that something else must be accomplished, first and foremost.'

The train of thought growing out of these paragraphs was occupying my mind. I was musing deeply on the actual differences existing between those two portions of the Christian community to whom allusion was here made, namely, those who preach mainly, and whose whole religious action aims to produce conversion, and those whose chief object it is, to influence, conduct and produce uprightness in character.

To me, one-sidedness was apparent in both of these views, one, arraying and insisting exclusively upon creed, formularies of faith, belief, experiences and frequent religious meetings, as tests of discipleship, and the other, upon self-culture, daily good conduct, giving attention indeed to worship on days of divine appointment, but trusting to nothing so much for salvation, as obedience to the will of God, in other words, moral goodness, for their present and future safety and happiness.

Musing thus, I fell asleep, and a dream came over me, which was not all a dream. The scene was one of intense grandeur and solemn beauty. The splendid Hall, the light ineffable; the Judgment Seat were there. Two parties were brought into Court. As they entered, uncharitableness on the one side had disappeared, as it found itself unexpectedly thus arraigned for trial, and self-confidence, and presumption on the other, when it felt the certainty, that it was now to answer for the deeds done in the body.

The Judge, with a most benignant and paternal smile, which radiated from a countenance impressed with the deepest lines of Justice, said to the one party, 'What is thy plea?' Set forth thy justification.' And the answer was, '*Faith*. We have believed, we have contended for the true faith, for the Glory of thy great name, for the equality with Thee of thy dear Son. We have disclaimed all righteousness on our part as filthy rags, and have relied for salvation upon the righteousness imputed to us by the death of another. We have trusted in the Atoning blood of Jesus. We have carefully observed the sacrament of the Church; we have been instant in season and out of season in private prayer, in attendance upon thine house, upon prayer meetings, and conference meetings, and we have strove to make proselytes to the faith, by sending missionaries to the uttermost parts of the earth. Lord, thou knowest that we love Thee.'

And the Judge said, 'Thus far, it is well. But not every one that *saith* unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father who is in Heaven. Knowest thou not that Faith without works is dead? that it was designed only as a *means* to goodness? that ceremonies and sacraments are but symbols through which the heart is to be made better, and good works produced? Have these led thee to be charitable, cheerful, forgiving, and true? Hast thou forgiven freely thy brother who believed less, but who was as ready as thee to do well? Hast thou made thy faith a substitute for true goodness, thy many religious services, and saddened countenances, cloaks for moral neglects? Hast thou in all things loved thy neighbor as well as thyself?'

Then turning to the other party, he said, 'What is thy plea?'

And they answered, '*Moral Goodness*. We have believed that God is not worshipped with men's hands, as though he needed anything, but that he required mercy rather than sacrifice. Our aim has been to do thy will, to do right in all things. We have regarded the wants of thy suffering children. We have contributed of our substance that our blind brother might see, our deaf one hear, our demoniac one be restored to his right mind. We have fostered schools, to enlighten the ignorant, and to dissipate the dark clouds of bigotry, superstition and prejudice. In our intercourse with our fellow-men we have aimed to do as we would be done by. In our families we have labored for those things that make for peace and kindness. In society, for law and order. In the Church, for seasons of instruction and worship. In ourselves, for improvement and preparation for heaven. We have relied upon those blessed words of the good apostle, who said, 'Yea, a man may say, Thou hast faith, and I have works. Show me *thy* faith without thy works, and I will show you *my* faith by my works. Faith without works is dead!'

And the Judge answered, 'Thus far it is well. These things thou shouldest have done. Hast thou left the others undone? Hast thou done those things which thou hast done, from the purest and highest motives? Hast thou loved me with all thy heart? Hast thou used the means to obtain this great end? Hast thou been baptized, thou, and all thy house? Hast thou in seasons of holy communion commemorated the dying love of that Divine Teacher who was sent to be the Way, the Truth and the Life? Have thy secret prayers and thy family devotions enkindled daily within thy heart the desire of doing good, and growing in grace? Hast thou taught these diligently to thy children, talked of them when thou didst sit in thy house, when thou didst walk by the way, when thou didst lie down, and when thou didst rise up?'

The Court was now prepared for the solemn decision. The judgment was made up. In anticipation, I could almost hear the breathings from that ineffable glory, saying to each and to all, 'unclean, unclean. Here, there is mint, and anise, and cummin, while too often the weightier matters of the law have been neglected, made substitutes for moral goodness, true righteousness. Here, the weightier matters of the law, moral goodness, the essential thing, these have been regarded, but the mint, and the anise, and the cummin, these services and ceremonies, the moving spring of feeling and action are wanting; and the want of these have led to some sad deficiencies.

At this moment, and when my fear for the impending sentence was at the highest, I awoke. It was a dream, but not all a dream. G.

For the Register and Observer.

REV. GEORGE W. WELLS.

Although several notices of this excellent man have already appeared in the Register, we should do violence to our own feelings and seem wanting in respect to his memory, did not we, among whom he passed the earlier and longer period of his ministry, respond to the just encomiums passed on his character.

By the writer of one of the communications in the Register of April 1st., Mr. Wells is styled a '*true* man.' Those who knew him longest and best, could not, we think, have stated more justly in a single expression, his whole character. He was in all the relations of life, emphatically a *true man*. He labored with earnestness and zeal for the diffusion of truth, nor did he hesitate boldly to proclaim what commended itself to him as such, though it might clash with the opinions of his hearers.

In social intercourse there was nothing he so much disliked or so often rebuked as *deception*, under whatever form it might appear. In him there was indeed no guile, and so fully was the trait in his character acknowledged, that even those who had acquired the habit of uttering smooth words of flattery, were restrained from doing so in his presence.

He was always desirous that true and correct views on all subjects of general interest should obtain among his people, and to effect this, he was ever ready to spend his time, property and talents.

The example which Mr. Wells set before us of a true, humble and devoted Christian, during a residence among us of eleven years, and the earnestness and simplicity with which he proclaimed the truths of the gospel, are acknowledged by all who knew him. His labors among us were not, we trust, in vain. We have good reason to hope that his spirit has been welcomed to the heavenly regions by some, who, through his faithful admonitions, accompanied with the divine blessing, were induced to give themselves to God. With many more, who were strengthened in the path of duty and encouraged to persevere unto the end, by his devoted labors, we trust he is now united, never more to part. Many, too, are still among us who received their first religious impressions from his preaching. May the good work which his *life*, with the blessing of God, commenced in our hearts, be carried on to perfection by his *death*.

He was probably the instrument too, of sowing in many hearts good seed which has long lain dormant, which, though choked and prevented from springing up by the cares and pleasures of life, has not yet lost its germinating power. May the touching thought, that the beloved Pastor who labored so earnestly for their salvation, will be no more seen by them on earth, tha the voice which so pleadingly sounded in their ears the glad tidings of the gospel, is hushed in death, so loose the hold of worldly cares and pleasures on their minds that the good seed may yet spring up and bring forth fruit unto everlasting life. God grant that his death may be sanctified to all who knew him, by leading them to follow his example, even as he followed Christ.

A very excellent and appropriate discourse was preached by our Pastor, the Rev. Mr. Edes, on the Sabbath after the sad news reached us, from the text: 'Our friend Lazarus sleepeth.' The sermon contained a sketch of the character of Mr. Wells, and will soon be published.

Kennebunk, April 8, 1843.

CORRESPONDENCE.

Milwaukie, W. T., Jan. 17, 1843.

My Dear Sirs,—I wish to keep yourselves and those who are interested in my mission, fully informed of my proceedings here. In order to do this, I propose to keep a sort of journal, and to forward it to you as my sheets shall be filled.

I wrote you of our services on our first Sabbath. Our audiences were good, and much interest was manifested. I preached three times. In the forenoon on the text, 'What think ye of Christ?' endeavoring to show wherein Unitarians and Trinitarians agree; wherein they differ; and the reasons why I was obliged to receive the views of the former. Under the first head, I maintained that they agreed in receiving Jesus as a man, and in believing in him as divine; under the second, I maintained that they differed, not in their views of his humanity, but of his divinity, and that this is a subject so far above our comprehension, that a difference of opinion was by no means surprising; and that the difference, so far as I could understand it, was, that Trinitarians believed that God the Son was united with the man Jesus Christ, that Unitarians believed that God the Father was united with the man Jesus Christ. I then gave as my reasons for holding the latter view: 1. That it is the doctrine of the Scriptures; 2. That Scripture language is found to express it; 3. That the other view is a mere inference from Scripture, and as such is (a) unsound, (b) unintelligible; (c) absurd; 4. That the view of the Unitarian is intelligible, that the union of God with Christ has an analogy with, and may be illustrated by, the union which exists between him and all nature (which is the same in manner, though different in kind and degree); and which exists between him and all Christians, which is spoken of in the Scriptures in similar terms, and which is the same in manner and kind, though not in degree. The conclusion was, that Jesus Christ was human as to his nature, but divine as to his authority and endowments; the Son of David according to the flesh, but the Son of God according to his spirit of holiness.

In the afternoon, I preached from the text, 'He that hath clean hands and a pure heart;' showing that Jesus lived and *died*, to promote purity of heart and life, thorough personal goodness, and that no one is truly religious any farther than he is truly good. In the evening, my text was, 'Judge not that ye be not judged;' my subject, Candor in the judgment of opinions.

During the week, I made an excursion into the country, and made some arrangements for preaching there, of which more anon. I also made some progress in getting acquainted with the families, who will worship with us; I have as yet been into but six, but I find that there is a promise of more than I had expected. We think there will be twenty at least, join us. I place more dependance upon those who have families, than upon others. They are more disposed to settle down and become the permanent members of a society. And the women also, I have always found the life and strength of a religious community. Though I found, therefore, quite a number of zealous young men engaged in our cause, I had feared for our success without the support of the other sex.

On the last Sabbath, I must confess I was disappointed to find that our congregations were much smaller during the day than they had been the Sabbath before. There were only sixty or seventy present. In the forenoon, from the text, 'If the light that is in thee be darkness, how great is that darkness!' I sought to portray the nature, the beauty and the reasonableness of religion. In the afternoon, from the words, 'What lack I yet?' I declared the reality of the spiritual life: the necessity of *doing* something to obtain it; and the greatness and importance of the work, which its acquisition imposes.

In the evening, I was encouraged by finding our hall thoroughly filled. One hundred and fifty, at least, were present. I preached again from the words, 'He that hath clean hands and a pure heart;' and this time, while maintaining the identity of religion and goodness, I answered the objections that might be made, that I was preaching good works, that I made the goodness of God of no avail, that I overlooked his free grace, and virtually denied the infinity of the future happiness. I had been proposing to give Sunday evenings, a course of expository lectures, I fear that many came this evening with the expectation of hearing one. I have, however, found it difficult to determine what sort of a course to give. Mr. Harrington has already gone over the usual ground in defence of our views, yet rather a controversial or doctrinal course would be expected and would alone be generally interesting. I have pretty much determined to pursue the following method; to go over the several books of the New Testament with a brief, running commentary, and to point out the constantly recurring passages, which teach our views of Christ, while I shall not omit to explain those which seem to teach differently. One lecture would be sufficient for the three first gospels, another by John, &c.

We find a difficulty in procuring Hymn Books; we sent to Chicago for some, but obtained only five. I have also written to Mr. Conant, to see if he can supply us, but have as yet had no answer.

This is truly a delightful country. The purity and clearness of the atmosphere is entirely new to me, and has not yet ceased to excite my admiration. It gives a beauty to the natural world, which with all its loveliness the East cannot equal. The weather seems to me also much milder. I know not that it is more unchangeable, but I think it is very considerably milder.

I wish a more talented man occupied my place. I may be able to do some good, to occupy till some better man may be found, but there is room here for the exercise of the highest powers of intellect and eloquence. I feel not disposed to desert the West, but I would gladly labor in a less important field. I have written much more than I intended, but as my sheet is full, I may as well send it, though it can hardly beg any claim to the name of journal.

Yours sincerely, W. C.

Mobile, Feb. 9, 1843.

My Dear Sirs,—I think it probable that you have been expecting a letter from the far South for some time. I have deferred writing till I could satisfy myself that things were assuming a tolerable shape with us, which I am satisfied they now are. When I arrived here on Christmas day, I found the Society very much down and scattered and in many cases beginning to grow ignorant of each other. Some had taken pews and seats in other Churches. Some had become completely discouraged by pecuniary and other disappointments, and altogether matters looked rather dull. However with the help of a goodly number of spirited men and women, we soon began to rally and assume 'a local habitation and a name.' I preached for the first time on new year's day to an audience of about 80, in a little schoolchamber in a central part of the city. The audience increased, so particularly at the Doctrinal lectures which are given every Sunday evening, that we were obliged to get a more convenient place and accordingly hired a Chapel directly under the lee of the Episcopal Church, and formerly occupied by the Episcopalians as a Lecture Room. When I first arrived here I heard Mr. Lewis of the Episcopal Church preach there, and preach against our views of the Atonement. I little thought I should have an opportunity of vindicating our doctrine (not however to his people) from his desk. But it seems a little singular, that on the same Sabbath, a Presbyterian minister should have been preaching total depravity in the Unitarian Church (which is for the present hired by that denomination) and a Unitarian minister venting his heresies in the Episcopalian Chapel.

I have given four Doctrinal Lectures. The first two were introductory, having for their object to state, in the first place, and defend the ground on which Unitarians as a body claim from men the name of Christians, and not by way of apology, but for the sake of truth, and also to show that we hold the essential faith of the Church universal,—and secondly to show how it is that notwithstanding an agreement with all Christians in what is vital and practical, (if they will only fall back upon what is vital and practical) we still regard our *peculiar* views as of great importance, and the Unitarian controversy as not an obsolete thing. In the third lecture I preached against the Trinity and for the Unity; and in the last my subject was: 'The word made flesh or the manifestation of God in Jesus Christ.' These lectures are listened to with profound attention by audiences varying from 100 to 150, and I always recognize some new faces from the other denominations.

The only clergyman of the place with whom I have become acquainted is Dr. H. —— of the Presbyterian Church, and I find him in private a very frank and inquiring man, as he is eloquent and powerful in the pulpit. We have talked very freely and good-naturedly of doctrines, and I am persuaded that if ministers could only meet as *uncommitted* men and exchange sentiments, it would be one of the best things that could happen to the Churches. But as it is, the Churches fear the ministers in matters of religious speculation, and the ministers fear their Churches.

I have thought lately that if any one would draw up a history of Unitarianism from the beginning to this day, such a book would do well and great good. Is not the suggestion worth making?

And now, my dear Sir, I must close with commending the spiritual interests and wants of the South to your attention. I would not say a word *against* helping the West, but I must speak *for* the South. Shall Brother Harrington's mighty trumpet-call, in a former number of the Register, be lost on the winds? Shall nothing be done for that line of posts of Liberal Christianity, stretching from Richmond to Mobile?

Yours sincerely, C. T. E.

AN UNFOUNDED AND SHAMEFULLY DISHONEST ASSERTION.

A few days since, we happened to meet with a copy of a sermon preached on last Christmas Eve, at Middlebury, Vermont on 'The Divine (?) Institution and use of the Festival system of the Church. By the Rev. J. Huntington, M. D.' The object of the sermon is clearly pointed out by the title. We have no objection to the general drift of it. If a man chooses to maintain the divine appointment of the festival system of the Church, we are perfectly willing he should do so. We do not object in some parts of this system ourselves on the ground of utility. But when we come to authority and divine appointment, we have always supposed that St. Paul settled the principle that applies to these matters in the 5th verse of the 14th chapter of the Epistle to the Romans.

But if a man chooses to maintain an opposite opinion, we are not disturbed; only he should not slander other people in doing it.

On the 12th page of this sermon we find the following statement.

'Is it not true that in a large part of New England, once the strong hold of the Puritan faith, the very congregations and their ministers have become Unitarians, and the opinion has become prevalent among them that the first chapters of St. Matthew's Gospel and of the Gospel of St. Luke, in which alone the miraculous conception and birth of Jesus Christ are recorded, are spurious and not a part of the primitive Gospel:—and that the whole story is a fable, and that our blessed Lord, instead of being Immanuel, God with us, the eternal Word made flesh, was no more than the son of Joseph and Mary by ordinary generation? Is it not true that a New Testament has been printed, and is used by the Unitarians of Congregational and Puritan New England, once so firm in the orthodox faith of the Trinity, in which these portions of those two Gospels are printed in brackets, with a long note falsely declaring that they are spurious and unworthy of credit. Now I say could this have happened; or at any rate could such a poisonous and infidel doctrine have become current in a large section of New England, and be embraced by pastors and people, if the Puritans had retained and constantly observed, the old Festival system which was instituted by the Divine Wisdom itself, to keep up the perpetual memory and belief of those acts of Divine power and mercy by which man was redeemed? and in particular, if they had retained and observed this holy feast of Christ's Nativity, in which we commemorate that great event in the economy of salvation, the birth, in the fullness of times, of the life giving seed of the woman.'

We do not know who the Rev. J. Huntington is, but we do know that if he has any claim to stand in a Christian pulpit, he should have had more honesty than to utter what he ought to have known was not true, and more logic than to select an illustration in respect to which facts disprove his theory. We ask for proof that among the Unitarian congregations of New England, the opinion has become prevalent that 'the first chapters of St. Matthew's Gospel and the Gospel of St. Luke are spurious and not a part of the primitive Gospel.' We ask for proof that a new Testament has been printed and is used by the Unitarian congregations of New England in which these portions of those Gospels are printed in brackets, with a long note *falsely* declaring that they are spurious and unworthy of credit.' Where is it? Who printed it? Who uses it? We never saw or heard of such a New Testament printed and used in New England. Such a New Testament cannot be found. The assertion is false. The Improved Version, an English publication, has been reprinted, with a very limited circulation in this country, but the American edition does not include these passages in brackets; and in the note subjoined, does not '*falsely* declare the passages spurious and unworthy of credit, but only presents the arguments for and against their genuineness; making indeed a strong statement against their genuineness, but referring to the best works that have been written upon both sides of the question.'

The unqualified statement of Mr. Huntington therefore is false and unfounded. It is not the *prevalent* opinion among the Unitarian congregations of New England that the first chapters of Matthew's and Luke's Gospels are spurious. We will venture to say that they are all but universally received and annually read in our Churches at that season of the year when their reading is appropriate. And whenever they are rejected by some Unitarian, as by some *Episcopalian* scholars, they are rejected on purely *critical* and not *theological* grounds,—because there is not sufficient authority in the ancient manuscripts and other sources, to sustain their genu-

ineness, and not because of any theological bearing they may have upon the views Unitarians entertain of the nature, person and offices of Jesus Christ.

Mr. Huntington's theory is that the neglect or refusal of the Puritan Churches to retain the festival system, more especially the festival of the Nativity, or Christmas, has been the great cause of the decline of many of those Churches into the 'poisonous infidel doctrine' of Unitarianism. There is an obstacle in the way of this theory, which in a note to the sermon the author tries in vain to remove, viz., the fact that the first Church which became an open and avowed Unitarian Church in New England was an Episcopalian Church,—a Church which had always observed the 'festival system' and which notwithstanding its Unitarian sentiments, continues to this day to observe the festival of the nativity with as much solemnity and interest as any Episcopal Church in the land. And time and time again have we heard a sermon preached in that Church on Christmas day, in which the text was taken from the first chapters of Matthew or Luke, and the whole sermon founded upon and implying the fact that the narrative of those chapters was received and believed by the preacher. We hope that in future, Mr. Huntington and some of his brethren also will remember, that it is not necessary to misrepresent the opinions of others, in order to defend and maintain his own.

For the Register and Observer.

REPLY TO ANATHEMA MARANATHA.

Messrs. Editors,—Permit me to correct some of the errors of your correspondent 'F. W. H.,' in relation to the excommunication of J. K. Marshall from the First Congregational Church in Nashua, which are found in the Register of April 8th.

Error 1. 'This summary procedure [excommunication,] this brand of infamy upon a worthy citizen and good man, has been occasioned by Mr. Marshall's exchanging Orthodox for Unitarian worship.'

The above statement is *wholly false.* It was unknown to the Church that Mr. M. attended 'Unitarian worship.' No allusion was made to the fact, in any of the many meetings held upon his case. The persons from the Church who visited him did not urge him to leave the Unitarian meeting, for not one of them knew that it was his practice to worship there. The first and only intimation that the Pastor or Church had that such was the custom of Mr. M. is found in the letter of your correspondent. The whole action from first to last in this case was based upon the conduct of the person in question—his 'profaneness and general impiety.'

Error 2. 'Those who visited him from the Church he was forsaking, *only* desired him to return and walk with them as a Sunday school teacher, &c.'

Entirely a mistake! Their object was to bring him to repentance—to induce him to change his conduct that he might be a better man, and the Church be saved the unpleasant duty which his walk and conversation forced upon it.

Error 3. 'That Mr. M. has a certificate from the town clerk of Nashua of his good moral character *is not true.*'

That the officers of the 'Nashua Rail Road &c.,' may never have heard Mr. M. use profane language, is not improbable. But this is mere negative proof. The Church in Nashua had ample testimony to sustain the charges against Mr. M. The committee who visited him were received with profane oaths. And if he had changed his faith, that change had improved neither his manners nor his morals.

I repeat then that J. K. Marshall was excommunicated for unchristian conduct, long continued and aggravated. He was borne with for a long time. Months were employed in attempts to reclaim him, But all in vain. For his impiety he was cut off. Even then he was tenderly dealt with. No public notice was given of the act. It was simply announced to the Church in one of their regular meetings, and a private letter sent to Mr. M. Whatever of greater publicity has been given to this matter, and for the character it has assumed, Mr. M. is indebted to 'F. W. H.,' and not to the Church in Nashua. Whether 'F. W. H.,' is not obnoxious to the reproof in Prov. xviii. 13., I leave your readers to judge. M. H. S.

Nashua, April 17, 1843.

DEDICATION AT CHELMSFORD.

The following is the order of exercises at the dedication of the new meeting house in the centre of Chelmsford, on Thursday 13th inst. The members of the Unitarian and Universalist persuasions in this village, finding themselves, separately, too weak for efficient action, waiving all minor differences of opinion, have united their efforts and means for the erection of a neat and beautiful edifice, in which they are hereafter to become joint worshippers.

The exercises on the occasion, which, it will be perceived were shared by clergymen of both denominations, were of a peculiarly interesting character, and were admirably calculated to strengthen the spirit of unanimity and concession, which originated the proposition of a union society, and which has characterised all their proceedings up to the present time. We hope the same spirit will prevail in the selection and settlement of a minister, for which, we understand, measures are already in progress.

The pews were disposed of at auction on Thursday, and a large sum realised from the right of choice. The following is the order of exercises:—

1. Anthem.
2. Introductory prayer and selections from Scriptures, by Rev. A. A. Miner, of Lowell.
3. Anthem.
4. Prayer of dedication, by Rev. Mr. White, of Littleton.
5. Original hymn, written for the occasion by Dr. J. C. Bartlett.

Almighty Father! here we raise
Our humble altar to thy praise:
That where our fathers heard thy word,
And bow'd themselves to worship God,
Their children's children yet may stand
To seek the guidance of thy hand.

Hence may the streams of living truth,
Flow in resistless torrents forth,
And spread their fertile influence round,
Till Christian grace shall here abound—
Till each shall own thy sovereign sway,
And all thy righteous laws obey.

When from this altar thou shalt hear
The humble, heartfelt, tearful prayer
Wrung from the stricken sinner's heart
Or his who bears the mourner's part;
Oh may the soothing peace be giv'n,
Which is the foretaste here of heaven.

Stretch forth, oh God! thy guardian arm,
And shield thy trusting flock from harm,
And never more may malice dare
To light the flame of discord here;
But may we all abide in love,
Guided by wisdom from above.

6. Sermon, by Rev. H. A. Miles, of Lowell.
7. Hymn, 532 Greenwood's collection.
8. Address to the Society, by Rev. T. B. Thayer, of Lowell.
9. Anthem.
10. Benediction.

The Society passed a vote to request of Mr. Miles and Mr. Thayer a copy of the sermon and the address for publication. We learn both gentlemen have consented to have them published.

For the Register and Observer.

THE UNITARIAN SOCIETY IN SOUTHINGTON, CONNECTICUT.

The Unitarian Society recently gathered in this town, is in a very flourishing condition. It was organized Nov. 12th, 1841, and, with few interruptions, has enjoyed a public ministry to the present time. The Rev. Messrs Briggs, Farley, Holland, Burton, and Arnold, have labored there at different times. The Church was organized more recently, and has already about forty communicants. The brethren are zealous, earnest, and determined to go on with the good work.

They are now making preparations for the erection of a place of worship. They are not however able to accomplish the whole alone, and hope for some assistance from their more favored brethren. A few hundred dollars, in addition to what they can do themselves, will establish them on a firm basis, for they pledge themselves, to support a constant ministry, by their own exertions, and to do it well, if they can only be aided in their present efforts to build a Church. As soon as this is accomplished, they hope to have an efficient clergyman settled permanently with them.

BENEVOLENT FRATERNITY OF CHURCHES.

The annual meeting of the Fraternity, for the purpose of organization, &c., was held on Sunday evening last, at the Berry street Vestry. The following gentlemen were chosen officers, for the ensuing year.

Hon. Richard Sullivan, *President.*
Thomas Tarbell, *Treasurer.*
Rev. S. K. Lothrop, *Secretary.*
Rev. J. I. T. Coolidge and H. B. Rogers, Esq., members of the Executive Committee.

MILWAUKIE.

The letter on our first page, from Milwaukie, is one of a series of letters from a gentleman preaching at that place, to the Rev. Mr Stetson, of Medford.

It will be remembered that the members of Mr S's society, anxious to spread the gospel in the West, have agreed to sustain a preacher at M. till the society in that place shall need no further aid.

NOTICE.

Subscribers for the Christian Register in Dover, N. H., whose bills of the current year are unsettled, will please to pay Mr E. Wadleigh, who has their receipted bills.

*** The annual meeting of the Sunday School Society, for the choice of officers, will be held Wednesday, 26th inst., at 4 o'clock, P. M., at No. 21, Tremont Row.

S. G. Simpkins, *Rec. Sec'y.*

OBITUARY.

MRS. HARRIET CROSBY.

In Atkinson, 3d inst. Mrs Harriet, wife of Oliver Crosby, Esq., in her 65th year. The decease of this admirable wife and mother, has made the first breach in a family, the heads of which, have been united nearly 43 years, without ever having had a death take place under their roof, or among their descendants. The departed was one universally beloved by those who knew her, not only for the natural amiability of her feelings, but for the acquired virtues of her character, the result of early implanted Christian principle, and pious aspirations. It was said by one thoroughly acquainted with her, that she was never known to have an enemy, and no one can remember that she ever entertained harsh or vindictive feelings towards any human being. In her youth the education of females was very limited, but she assiduously cultivated her own powers, and few women of her age, possessed more liberal taste, or minds more enlarged, by reading and reflection. Her industry and faithfulness, in the discharge of every duty, became proverbial. The clearness of her mental faculties, and the graces of her soul, shone conspicuously in her last illness. Her mind was bright and serene, and in accordance with the dictates of a heart which never willingly inflicted pain, she sought to diminish the anguish of her friends, by the calm and peaceful manner in which she spoke of her approaching dissolution. Though her sufferings were excruciating, not a murmur escaped her lips, but the desire of her soul was perfect submission. Her spirit was earnestly desirous to be set free, but she said, 'God's will be done be the time longer or shorter.' She died as she had lived, humbly trusting in the goodness and mercy of God, as assured by Christ to sinful but penitent man. Not a doubt of the all-sufficiency of this source of reliance disturbed her mind. Induced by the differences of contending sects, to examine the Sacred Records for herself—she very early in life performed this duty thoroughly—and the result was a firm but liberal faith. Well might those privileged to witness her last hours exclain, 'see how a Christian can die.'

'She went not, like the quarry slave, at night
Scourged to his dungeon; but sustained and soothed,
By an unfaltering trust, approached the grave.
Like one, who wraps the drapery of his couch about him,
And lies down to pleasant dreams.'

—*Bangor Courier.*

GENERAL INTELLIGENCE.

Missionaries and Rum.—The ship which recently took out twelve missionaries from Boston, with the Bishop Mar Yohannah, had in her hold seventeen thousand gallons of rum. The fact fills the heart with loathing and disgust. Another ship in which the Board were compelled to send missionaries to Africa, (for there was no other to be had) carried in her hold a large quantity of powder. Thus we, a Christian nation, are sending to the heathen the weapons of war and means of drunkenness; and if a few benevolent individuals wish to send out an antidote to overthrow the kingdom of Satan, it must go in the same ship. It is our disgrace, and will, it is to be feared, prove our curse.—*Am. Temp. Union.*

Episcopal Convention.—We learn from the Providence Journal that at a Convention of the Episcopal Church of the Diocese of Rhode Island, held at St Stephen's Church in that city, on Thursday, last week, the Rev John P. K. Henshaw, D. D., of Baltimore, was elected Bishop of said Diocese. It is understood that he is to receive an unanimous invitation from Grace Church, Providence, to become their Rector.

The New Unitarian Church in Rochester N. Y., was dedicated to the worship of God the Father, on Thursday, 9th instant, with appropriate services by Rev Rufus Ellis, Rev G. W. Hosmer, of Buffalo, and Rev J. P. B. Storer of Syracuse. The edifice is of brick, plain but exceedingly neat in its style of architecture and finish.

Jewish Synagogue.—A new Jewish Synagogue was consecrated at Philadelphia on Wednesday afternoon.

Independent Congregational Society in Bangor.—We understand that there has been for some time past a highly interesting state of religious feeling in the Unitarian Society in Bangor, under the care of Rev Mr. Hedge, and that considerable additions have been made to the church.

Ordination in Saco.—The ordination of Rev John T. G. Nichols, as pastor of the Unitarian Society in Saco, took place according to previous announcements, on Thursday the 18th inst. A more full account of the exercises will be given in our next paper.

General Peace Convention.—A convention of the friends of peace from different countries, is to be held in London on the 22d June next. This has been agreed upon and called by the London Peace Society, after an extensive correspondence, for nearly two years.

The convention is to consist,—

1. Of Officers and Committee of the London Peace Society:—2. All persons nominated by Peace Societies and Associations, at home or abroad, whether Auxiliary or otherwise to the London Society:—3. All persons nominated by Religious Bodies or Societies, and Philanthropic, Literary, or Scientific Institutions:—4. All persons appointed at Public Meetings of towns or districts, especially convened for the purpose:—5. All persons specially nominated by vote of the London Committee.

The principle on which the convention shall be constituted, to be,—

'That war is inconsistent with the spirit of Christianity, and the true interests of mankind.'

The object at which it shall aim,—

'To deliberate upon the best means, under the Divine blessing, to show the world the evil and inexpediency of the spirit and practice of War, and to promote permanent and universal Peace.'

Rules for the government of the convention and for the order of business are agreed on.

In the proposed order of business it is agreed that three papers shall be read, of a character indicated in the following paragraphs.

1. On the essential sinfulness of War, and its direct opposition to the spirit and precepts of Christianity, the prosperity of nations, and the true interests of mankind.

2. On the best practical means of carrying out those principles, and shall also particularly notice the suggestions which have been laid before the public by Judge Jay, and the late William Ladd, Esq., and state any facts by which those suggestions may be supported, or otherwise.

3. An address to Christian Ministers, Teachers in Colleges and Schools, and the professors of Christianity generally.

The progress of peace principles for a few years past, is highly encouraging to the philanthropist. This success is fairly to be attributed to the faithful efforts of the friends of Peace. May they go on with increasing courage and success, and may the highest good which they can reasonably anticipate from the proposed convention be realized.

Expedition for Liberia.—The African Repositor, (March number) says that a suitable vessel is to be chartered immediately to proceed to New Orleans, and sail thence, with about seventy liberated slaves, left by the late excellent Mrs. Read, daughter of Capt. Ross of Mississippi, and certain others from Kentucky, for Liberia.—*N. O. Bulletin.*

Inspection of Steam Apparatus.—Dr. Thomas P. Jones, of Washington, has been nominated by the secretary of the navy to be one of a commission to test steam apparatus to prevent explosion.

Congressional Elections—Official.—The Governor and Council met yesterday to count the votes in the Congressional Districts. It is of course known that there is no choice except in the 5th District, where Mr. Hudson (Whig) is elected. The returns were in from all the towns except Stoneham in the 2d District.—*Post.*

Encylopaedia of Science Literature and Art.—The *Sixth* part of this valuable work has been received by Saxton and Pierce. The same publishers have also received Harper's Family Library No. III, being the 3d vol of Milmans History of the Jews.

FOREIGN.

From England.—The packet ship South America, arrived on the 13th inst. at New York, from Liverpool, bringing papers from that place to the 8th, and London to the 7th of March.

The news is not important.

One of the papers thus refers to the late political disturbances, and to the disclosures at the late trials.

The evidence brought out on the Chartist trials at Lancaster, fully establishes the nature of the conspiracy out of which those trials have arisen. The proof is clear and undeniable, that a regular organized plan was formed, by bringing about a fundamental change in the constitution of the country, and for affecting that change, if necessary, by a resort to physical force.

Trial of MacNaughten.—The trial of this man, for the murder of Mr Drummond, has resulted in his acquittal, on the ground of insanity, which was very satisfactorily proved. It had been feared that the murder of Mr Drummond was the result of political revenge, and it is very gratifying to have evidence to the contrary. An English paper speaks thus:—

The fact is indisputable, that politics had nothing to do with this melancholy transaction, and the country therefore has escaped a stigma, one of the most dishonorable to a civilized state, the murder of a citizen by one of his fellow-subjects for political opinions. On adverting to this interesting trial, it would be unfair to pass over the admirable manner in which it has been conducted by the Solicitor-General, the counsel for the defence, and Chief Justice Tindal.—The whole proceedings exhibited a degree of calmness, moderation, and justice, well calculated to give every confidence in the law of the country when duly administered. Though there was much public excitement on the occasion, and strong feelings of indignation expressed against the individual who had caused the untimely death of one generally beloved, every man suspended his opinion till the day of trial. Sir William Follett stated the case for the prosecution with the utmost mildness and impartiality, the Judge stopped the prosecution at the proper time, and the Jury, with the consent of the prosecutor, in a few minutes, acquitted the prisoner of murder. The whole scene gave a dignity to the administration of justice, and exhibited at the same time, a regard for the frailities, or rather the mysterious calamities that afflict human nature, which cannot fail to produce the best effects.

Spain.—The accounts from Madrid are to the 23d ult. The Minister of Marine, it would appear, is making great exertions to re-establish the Spanish Navy, which is nearly extinct. He had purchased the corvette Venus and the steamer Peninsula, and was taking the most active measures for encouraging ship-building.

China.—News has been received from Canton down to Dec. 27th.

The most important news is that of the burning of three of the foreign factories at Canton, by a mob of the Chinese population, and the destruction and robbery of their contents, including $350,000 in specie. The ten other factories, some of them containing a much larger amount of property, were fortunately saved.

From St. Domingo.—The following is the proclamation of Boyer, abdicating the Presidency of the Island. It was received by the Ochilla at New Orleans:—

Port au Prince, 13th March, 1843.

Gentleman of the Council—

Twenty-five years have elapsed since I was called upon to fill the post of President, then made vacant by the death of Petion, the founder of the republic. Since then I have endeavored to carry out his views, of which I had, of all others, the best opportunity of knowing.

I have endeavored, during my administration to conduct the affairs of Government, with a strict attention to an economical management of its finances. In proof of my labors on this subject, there are now one million of dollars in reserve, besides other funds, deposited in Paris, to the credit of the Government.

Recent events, which I do not desire to characterize, have brought upon me calamities which I did not foresee, nor am prepared to meet. In this emergency, I deem it due to my dignity and honor to make a personal *abnegation* of the powers with which I have been clothed.

During my Presidency, I have adopted the policy of quelling the discords and divisions that made Hayti a distracted and feeble Government. I have lived to see the Independence of the nation acknowledged, and its territory united; and now, in voluntarily ostracising myself, I give another proof of my desire to remove all cause of discontent and division.

In conclusion, I may add, that I wish Hayti to be as happy as I strove to render her.

(Signed) BOYER.

Mexico—Texan Prisoners.—Private letters have been received in this city, giving a more detailed account of the situation of the Texan captives in Mexico. The persons taken at Meir arrived at Zacubaza, five miles from the city of Mexico, on the 15th February. In the onslaught made upon their escort, we are pained to learn that Dr. Brenham and Mr. Fitzgerald were killed. After the prisoners were recaptured, Gen. Bravo ordered Mejah, who was in command of the escort, to put to death every tenth man in consequence of the subsequent assassination of a Mexican officer. Mejah refused to obey the order. When Santa Ana arrived in Mexico he gave orders to have them all shot indiscriminately, which were modified (through the remonstrance of Gen. Thompson and the British Minister) to a decimation as commanded by Bravo. It is hoped that even this will be revoked.

We learn that three of the Perote prisoners taken at Bexar have been liberated, and that George Crittenden, son of Hon. John J. Crittenden of Kentucky, one of the prisoners taken at Meir, has also been released.—*N. O. Bulletin, 5th inst.*

Russian Improvements—Americans Employed.—An American gentleman residing in Russia, writes: 'You have no idea of the rapid improvements going on in this country. The activity of the Imperial agents abroad under the orders of Government *exceed all belief*; and the liberality of the Russian Government insures success every where. Every improvement in the armies or navies, or in mechanics or the arts, which may be invented or introduced either in Europe or America, is immediately communicated by the consuls of Russia to their Government. On its receipt in Russia, the foreign department immediately examines into it, and ascertains if it is applicable, or can be made useful or profitable; if so, it is communicated to the Emperor, and the inventor or his invention, or both, are immediately transferred to Russia.'

To this policy is attributed the vast improvements every where seen in Russia. The emperor lately caused war-steamers to be built simultaneously in England and the United States, that they might be compared and held up as specimens to the Russian artists and mechanics.

Some of the best workmen in England within the last ten years have been employed at the highest wages in Russia. Wherever a very superior mechanic or engineer appears, he is instantly reported to the Russian Government and has an offer of service.

Several of our best Civil Engineers are now in Russia, engaged on the great road from St. Petersburg to Moscow. Individuals engaged in the construction of rifles have been spirited away. And even the inventor of the great shovel for digging, with his invention is on his way to Russia. Many good artists and mechanics are compelled to leave our country on account of the absence of all patronage by the Government.—*N. Y. Amer.*

Late from Europe.—The packet ship Columbus, which arrived at New York on Sunday, brings Liverpool papers to March 23d. The most interesting news relates to China. The overland mail from India arrived op the 13th of March.

A letter from Hong Kong, dated December 21, says that Sir Henry Pottinger had applied for his recall, and that he had given his opinion that very ample powers should be given to the government of Hong Kong, to counteract the lawlessness of the smugglers. Difficulty was expected in arranging the commercial regulations under the treaty, from the Chinese being likely to demand a reciprocity of duties on their merchandise when imported into British territories.

A private letter dated Hong Kong, Dec. 31 1842, speaks thus of the late riots at Canton, and of the conduct of the British Merchants.

The correspondence relative to the Canton riots, merits perusal, and will prove that the Plenipotiary acted wisely. The feeling here, or rather at Macao, among the merchants, is that the Chinese will break faith. I believe they wish they would, as it would give a grand lift to tea at home; on that ground alone they have set up such a howl. The non-arrival of the Imperial Commissioner at Canton is an ugly circumstance. However, here at the Government house no mistrust or apprehension of bad faith on the part of the Chinese is entertained; at the same time; the non-receipt of any intimation when the Commissioner will arrive, or cause of detention is admitted. These Commissioners were to have been in Canton early in December.

I may mention to you that the censure of the Plenipotentiary is merited by the merchants, who, in smuggling opium and all other kinds of goods at Whampoa, and at Canton, have outraged all former precedents, and created much distrust in the minds of the Chinese authorities. Few of the vessels now pay port charges, although the consignees no doubt pay it, and the whole course of proceedings in the Canton river has been and is a disgrace to civilization.

We learn from the English papers, that Lord Ashley has given notice of his intention to move the following resolution on the subject of the opium trade:

That it is the opinion of this House that the continuance of the trade in opium, and the monopoly of its growth in the territories of British India, is destructive of all relations of amity between England and China, injurious to the manufacturing interests of this country by the annihilation of legitimate commerce, utterly inconsistent with the honor and duties of a Christian kingdom, and that steps be taken as soon as possible, with due regard to the rights of government and individuals, to abolish the evil.

Latest from England.—The steamship Britannia from Liverpool arrived at this port on Tuesday night. She brings English papers of the 4th inst. The local news since the Columbus left is not important. The prospect of business in England was encouraging. There was a general impression that more prosperous times were approaching.

No further news had been received from China.

Emigration to Canada and the United States has greatly diminished. This is attributed to the large number of emigrants who have returned to England, during the past few months.

Robert Southey, the Poet Laureate, died at his residence, Keswich, on the 21st of March.

The London Times of the 3d inst. contains a letter of Mr. Everett, the American Minister, in reply to one addressed to him by the English holders of American stocks, on the subject of the failure of several of the states to pay either principal or interest due. In the course of his remarks Mr. Everett expresses his sympathy with the sufferers, and says, that the reproach which the repudiating doctrine has brought on the American name has been the only circumstance which has prevented a residence in the land of his fathers from being a source of unmingled satisfaction to him.

After an explanation of the condition of the several states whose obligations have not been met. Mr. E. concludes by saying that he feels confident that the time will come, when every state in the union will fulfil its engagements.

MARRIAGES.

In this city, on Tuesday evening, at the Rev Mr. Gannett's church, by Rev Mr. Huntington, Rev James I. T. Coolidge, to Miss Mary R. C., daughter of the late Robert Rogers, Esq. of Boston.

In this city, April 6th, by Rev J. T. Sargent, Mr. M. Volney Lincoln to Miss Eliza J. Copeland.

April 16th, by Rev Amos Smith, Mr. George Green, to Miss Mary Hiler, all of this city.

In the city of Lowell, 13th inst. by Rev Mr. Miles, Charles A. Hamilton, Esq. of Worcester, to H. Maria Prescott, daughter of the late Judge Prescott, of Groton.

DEATHS.

In this city, yesterday morning, William C., only son of Mr. Calvin Whiting, 16 months.

In Charlestown, April 13, very suddenly, Sarah, only daughter of Mr. Henry C. Pratt.

In Salem, 10th inst. Capt Benjamin Frye, 65, after a painful illness which he bore with Christian fortitude.

In Worcester, on the 14th inst. at the residence of Judge Allen, Eleazer James, Esq. 89: a graduate of Harvard University.

In Charlestown, on the 18th inst. of consumption, Miss Emma A. E. C Brown, aged 17.

In Middleborough, Mrs Mary Dean, widow of Rev Joshua Dean, late of Groton, N. Y.

GENERAL PHRENOLOGICAL DEPOT, 133 Washington st., Boston—SAXTON, PEIRCE & CO, have for sale, at their Phrenological Depot, the following works:—

Combe's System of Phrenology, 100 cuts; Fowler's System of Phrenology; Grime's do; Spurzheim's do, Gall's Works, 6 vols; Combe's Constitution of Man, Moral Philosophy, Physiology, Elements of Phrenology, &c.

Fowler's Phrenology, applied to Marriage; Barlow's Guide, with cuts; Combe's and Fowler's Busts, marked and numbered. a22

THE PHILADELPHIA EDITION of The Neighbors—price 31 cents—received and for sale by SAXTON, PEIRCE & CO, 133 Washington st. a22

WILDER & CO.'S Periodical Library, 81 Washington st., Joy's Buildings.

Who would not join it if they knew that they could have the reading of all the most popular standard monthly and quarterly Magazines and Reviews, American and Foreign, for the price of one? Yet such is the fact.

Citizens of Boston and neighboring towns are invited to call and examine the plan, and subscribe if they please. Terms $1 per quarter, in advance. a22

THEOLOGICAL BOOKS.

THE following books are offered at the Christian Register office, at the prices named against them.

Beard's Family Sermons and Prayers,	75
Chalmer's Writings, 5 vols,	4,00
Evans' (Thomas) Exposition,	75
Lowth's Travel, London edition, 2 vols,	3 00
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Wardlaw's Reply,	1,25
Wesley's Works, 10 vols, 8vo,	10,00

FLINT'S GEOGRAPHY—A few copies of Flint's Geography and History of the valley of the Mississippi—for sale at this office—price, two dollars. a22

MR. PUTNAM'S Fast Day Discourse—Our Political Idolatry—a discourse delivered in the first Church in Roxbury, on Fast Day, April 6th—published by request of the Parish—this day published by W. CROSBY & CO, 118 Washington st. a22

THE NEIGHBORS, 62 1-2 cents—A story of every day life, by Frederika Bremer—translated by Mary Howitt, from the Sweedish, two vols, 12mo, cloth—a few copies remaining for sale by WM. CROSBY & CO, 118 Washington st. a22

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INSTRUCTION—The subscriber would be happy to receive four boys into his family as pupils to be prepared for College. His residence is in a healthy country town, a half day's ride from Boston. Terms—Board and Tuition $4 per week—application to be made by the middle of May.

WM. A. WHITWELL.

Wilton, N. H., April 22d, 1843.

GROVE'S DICTIONARY—Grove's Greek and English Dictionary—for sale at the Christian Register office—price, two dollars. a22

ANSON DEXTER & CO.
(wholesale and retail dealers in)
LEGHORN AND PALM LEAL HATS,
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HATS, CAPS, AND FANCY FURS,
No. 37 Court street,
Granite Block, opposite the Court House,
Boston.
ANSON DEXTER,
JOSEPH STONE.
April 22, 1843.

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Subscriptions solicited. a15

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REMOVAL.

WILDER & CO. respectfully inform their friends and the reading public, that they have removed their Periodical Depot from 71 to 81 Washington st., (Joy's Buildings) 4 doors South of their former stand, where they will be happy to wait upon all who may favor them with a call. A liberal patronage is solicited. a8

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PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,

April 1. 3m GEORGE N. NICHOLS.

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Broomfield street, Boston.

f25 3m ABEL SPAULDING.

CULTIVATION OF THE VINE—A Practical Treatise on the Cultivation of the Grape Vine on open walls, by Clement Hoare—price 50 cents; received and for sale at WM. D. TICKNOR'S, corner of Washington and School sts. m11

AN ELEMENTARY Treatise on the Structure and Operations of the National and State Governments of the United States—designed for the use of Schools, and for general readers, by Charles Mason, A. M., Councillor at Law. For sale at SIMPKINS'S, 21 Tremont Row. f18

STEPHENS'S YUCATAN, 120 engravings—Incidents of Travel in Yucatan, 2vs, 8vo—just published and for sale by W. CROSBY & CO, 118 Washington st. a8

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SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made.

HENRY F. EDES.

Boston, April 1, 1843. 4t

A BOOK FOR EVERY AMERICAN—Pictorial History of the United States, from the discovery of America by the Northmen to the present time, by John Frost, Professor of Belles Lettres in the High School of Philadelphia—embellished by upwards of three hundred original cuts, designed by Croome expressly for this work, now in progress of publication, and to be completed in twenty monthly numbers, at the unparralleled low price of twenty five cents—the whole forming four octavo volumes.

Persons at a distance desirous of obtaining the work direct from the publishers will please remit five dollars, free of expense of postage (Postmasters' franks can be obtained for remittances by periodicals) and the whole work will be sent. Clubs by a remittance of ten dollars will receive three copies; by a remittance of fifteen five copies. Postage of each number under a hundred miles, four and a half cents; upwards of an hundred miles, seven and a half cents. SAXTON, PEIRCE & CO,

a1 Publisher's Agents for N. E.

THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for April.

The rise of a Christian Hierarchy.
Psalm cxxxix; The Deaf and Dumb Boy.
English Sermons on Dr Channing's Death.
Death and Immortality; The Promised Rest, a Sermon by Rev. Andrew Bigelow.
Flint's Collection of Hymns; Notice of Rev. William G. Swett.
Notices of Books, Intelligence, &c. WILLIAM CROSBY & CO, 118 Washington st. a1

STEPHENS YUCATAN—This day received, and for sale at TICKNOR'S, corner of Washington and School sts., Incidents of Travel in Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia Petrea and the Holy Land; Incidents of Travel in Central America, &c. illustrated by 120 engravings, in 2vols, 8vo. a1

SABBATH SCHOOL DEPOSITORY—The subscribers are now adding to their usual extensive collection of Sunday School Books, all those issued since the last 'Anniversary Week,' that are suited to the purpose. Making this a chief branch of their business, they are enabled to furnish as large a variety and upon as good terms as can be found in the city.

All the Manuals and Text Books in use furnished by the dozen or single copy.

A Singing Book for Sunday Schools in Press.

Lists of the new publications will be given soon.

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GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfin

POETRY.

For the Register and Observer.

TO A BEREAVED HUSBAND.

She, thy belov'd, is gone! no more, alas!
Her sweet tones greet thee at the eventide,
As they were wont in happy days gone by;
When wearied with the cold world's heartless toil,
And thy soul sick with scenes of strife and wo,
Thou didst return unto thy home of love.
How would she meet thee with a smile of joy,
Parting the damp hair from thy fevered brow,
And, gazing with fond eyes into thine own,
Murmur soft words of comfort in thine ear,
Till thou wert won to hope and peace again.
Her God hath called her home! and thou art left,
With but the *memory* of the blissful past,
And one fair boy, from whose sweet infant face,
Dimly the image of thy lost one shineth forth;
He did not feel the pang *thy* heart that wrung,
When the beloved of years was summoned hence,
Perchance he missed awhile the gentle tones,
That sooth'd him in his hour of grief and pain;
And the soft kisses she was wont to press,
Upon his forehead when to rest he went,
Or started sometimes from his quiet sleep
Murm'ring with tears the still remembered name,
But short is childhood's sorrow, 'tis the *man*,
Within whose heart the unforgotten grief,
Lingers through all the changing scenes of life.
But when he in his after years beholds,
Wearied with childhood's happy sports and glee,
His playmates to the wing of love return;
If sadly gazing in thy face he ask,
'Why unto *him* no mother's love was given?'
Then point him to that far off land of peace,
Where dwell our lost and our lamented ones—
Tell him he hath an *angel* mother there!
And that on earth she fondly loved him,
That each night and morn her prayer went up for him;
And bid him so to live, that he may go
To join her in that blissful home above,
Where pain, and grief, and death may never come.
So shall she be an amulet to guard
His virtue pure from this world's blighting breath,
A light to guide him o'er life's stormy wave
To a sure haven of repose and rest.

E. S. N.

MISCELLANEOUS.

[From the Cincinnati Gazette.]

SLAVES PURCHASED BY THEMSELVES.

We dare say some of our readers remember the announcement that a Mr. John McDonough, of Louisiana, had liberated some eighty slaves, and sent them to Liberia.

Great praise was lavished upon him for this deed, and a New Orleans paper, the Bulletin, dwelt particularly upon its generosity. Mr. McDonough addressed the Editor a note, saying simply, that he merited none of these commendations, as the liberation of those slaves was an act of simple honesty, and that at some future day he would explain. That day has arrived, and the explanation, which he promised, will be found below. It is full of interest.

There have been two difficulties in the way of emancipation:

1. That the master could not afford to liberate his slaves.

2. That these slaves, if liberated, were not fit for freedom.

These difficulties Mr. McDonough has removed. Acting upon the principles, that a portion of the time ought to belong to the slave, that he ought to be trusted, and that he should be influenced by a true religion, he has silently executed a plan by which he enabled his slaves to amass for him a fair profit, and in the course of a few years, purchase their own freedom.

It is evident, however, that *compensation for labor*, was a main principle in his plan. It stirred up the whole energy of these slaves. It made them feel like men. And when in addition to that, they felt the hour was to be when, by their own exertion, they should be *free*, no wonder they looked and worked and acted differently from the slaves around. They had hope; they knew justice would be done to them; they were moral and religious; they were trust-worthy; they were industrious. How beautifully are these traits indirectly illustrated in the conversation narrated between Mr. Parker and Mr. McDonald.

But we must refer our readers to the narration of the facts. They will explain better than we can, the far reaching and wisely cautious benevolence of its author.

—

MR. MCDONOUGH AND HIS PLAN.

In 1842, Mr. McDonough, residing opposite New Orleans, liberated 80 slaves and sent them to Liberia. The history of this event is thus related by himself:

'Feeling the necessity of keeping the Sabbath holy, he would not allow his slaves to work on that day. Experience, however, soon convinced him that men who toiled six days for their master needed many things which he could not give them. To enable them to do this, he allowed them half of Saturday, that is from midday till night to work for themselves.

'Seeing the amount of money the slaves accumulated in this way, he was led to calculate how long it would take them to purchase the remaining five and half days. The result proved that it could be done in 14 or 15 years, and he determined to make the experiment. For this end he called his slaves together and explained to them his plan, and said, with their assent, he would carry it out. They assented, this was in 1826, and he made the following explanation:

'The one-half of Saturday being already your own, (in consequence of my agreement with you that no labor shall be done on the Sabbath day,) your first object will be to gain a sufficient sum of money to purchase the other half of Saturday, which is the one-eleventh part of the time you have to labor for your master, and of consequence, the one-eleventh part of the value your master has put upon you, and which you have to pay him for your freedom. [This I notify you will be the most difficult part of your undertaking, and take the longest time to accomplish,] and is to be effected by laboring for me on Saturday afternoons, and leaving the amount of your labor in my hands to be husbanded up for you. By foregoing everything yourselves, and drawing as little money as possible out of my hands, I calculate you will be able to accomplish it in about seven years, that once accomplished, and one whole day out of six your own, you will go on more easily and rapidly, indeed, that once effected, your success is certain; proceeding then on in your good work, you will be enabled easily, by your earnings on one entire day in each week to effect the purchase of another day of your time, in about four years. Now master and owner of two days in each week, you will be able in two years more to purchase another day, so that three days, or one half of your time, will be your own; in one and a half years more you will be able to purchase another day, making four days your own; in one year more, another, or the fifth day; and in six months, the last day, or the whole of your time will be your own.

The results of the experiments were these. In less than six years, the first half day was gained and paid for by them. In about four years the next second day of the week was paid for and their own. In about two and a quarter years, the third. In fifteen months the fourth. In a year the fifth, and in about six months the last, or sixth day became their own, and completed the purchase, effecting their freedom in about fourteen and a half years. It could have been sooner done, but towards the last they drew more money. After this it took them nearly five months to pay the balance due on their children, added to what the youths—boys and girls—had earned. On the morning of the 8th of June, 1842, they all sailed for Liberia.

Some may exclaim, 'why this round about way of giving half a Saturday, keeping accounts, &c. &c.? It is all unnecessary, and this working to gain time is an illusion—the whole of the time of the slave belongs to, and is the time of the master, who can compel the labor without freeing the slave.' Mr. McD., very much to the point, replies, that by presenting some end, an object of desire and hope to the slave, you make him a new man, rouse his moral nature, and develope, as you no otherwise can, his energies. He prefers this mode to that of promising freedom at the end of fifteen years, because in *this* way, his freedom would appear the gift of his master, who might repent of and retract (as the slave would fear,) his promise, while in *that*, the slave would have gained it, have purchased and paid his master for it. Hope is kept alive in his bosom, he has a good in view continually urging him to fidelity, truth, industry, economy and every virtue, and good work. Mr. McD. calculated, 'that their labor would be given with all the energy of heart, soul and physical powers, that they would in consequence accomplish more labor in a given time, than the same number of persons would in ordinary circumstances, and that in addition, they would labor some two, three or four hours more of the twenty-four, than other slaves were in the habit of doing or would do,' and he says:

'From the day on which I made the agreement with them, (notwithstanding they had, at all times previous thereto, been a well disposed and orderly people,) an entire change appeared to come over them; they were no longer apparently the same people; a sedateness, a care, an economy, an industry, took possession of them, to which there seemed to be no bounds but in their physical strength. They were never tired of laboring, and seemed as though they could never effect enough. They became temperate, moral, religious, setting an example of innocent, unoffending lives to the world around them, which was seen and admired by all. The result of my experiment in a pecuniary point of view, as relates to myself, is not one of the least surprising of its features, and is this, that in the space of about sixteen years, which those people served me, since making the agreement with them, they have gained for me, in addition to having performed more and better labor than slaves ordinarily perform in the usual time of laboring, a sum of money (including the sum they appear to have paid me, in the purchase of their time) which will enable me to go to Virginia or Carolina, and purchase a gang of people, of nearly double the number of those I have sent away. This I state from an account kept by me, showing the amount and nature of their extra work and labor, which I am ready to attest to, in the most solemn manner at any time.'

Strict secrecy was enjoined, as to the plan, and Mr. McDonough says he believes no slave revealed it.

But men stood up as they, active, brisk in look and walk, showing vigor, attracted a good deal of attention. Mr. McD. relates the following anecdote illustrating this point.

His head brick layer Jim, attracted the attention of a Mr. Parker in New Orleans, where he had 30 or 50 of his men at work. He desired to buy him, and made an offer. It was refused. He repeated that offer. Mr. McD. said he never sold. Meeting him again he increased the sum offering at last $5,000 for Jim, when he was peremptorily refused. The following conversation occurred:

Mr. Parker finding at length, from the refusal of such a large sum of money for him, that there was no hope of obtaining him, observed to me, Well then, Mr. McDonough, seeing now that you will not sell him at any price, tell me what kind of people are those of yours; to which I replied, How so Mr. Parker. I suppose they are like other men; flesh and blood, like you and myself; when he replied, Why sir, I have never seen such people: building as they are next door to my residence, I see and have my eye on them from morning till night. You are never there, for I have never met you, or seen you once at the building; tell me, sir, said he, where do these people of yours live,—do they cross the river morning and night? I informed him that they lived on the opposite side of the river where I lived myself, and crossed it, to their work, when working in New Orleans, night and morning, except when stormy, (which happened very seldom,) when I did not permit them to cross it, to endanger their lives; at such times, they remained at home or in the city. Why sir, said he, I am an early riser, getting up before day; and do you think that I am not awake every morning in my life, by the noise of their trowels, at work, and their singing and noise, before day; and do you suppose, sir, that they stop, or leave off work at sundown? no, sir; but they work as long as they can see to lay brick, and then carry up brick and mortar for an hour or two afterwards, to be ahead of their work the next morning. And again, sir, do you think that they walk at their work? no, sir, they run all day—you see, sir, said he, those immensely long ladders, five stories in height: do you suppose they walk up them? no, sir, they run up and down them like monkeys the whole day long. I never saw such people as those, sir; I do not know what to make of them; were there a white man over them with a whip in his hand, all day, why then I should see and understand the cause of their running, and incessant labor, but I cannot comprehend it sir; there is something in it, sir—there is something in it. Great man, sir, that Jim—great man, sir—should like to own him.—After having laughed very heartily at the observations of Mr. Parker, for it was all truth, every word of it, I informed him that there was a secret about it, which I would disclose to him some day, and we separated.—Now, Mr. Parker imputed the conduct of these people,—for I have given the very words and expressions he used, and he is alive, hearty and well in New Orleans, and can be spoken to by any one interested in the subject,—to the head man who conducted them, and in consequence impressed with that belief, offered me five thousand dollars for him; but Mr. Parker knew not the stimulus that acted on the heart of each and every one of them; that it was the whole body of them that moved together as one mind; not one alone the head man, as he supposed.'

Who can doubt that the relation of master and slave, marked by a conscientious regard to their best and enduring interest on the one hand, and as conscientious a reference to his rights and claims on the other, became the channel through which the Master in heaven vouchsafed his blessing to both—the purest happiness and strong affection. The admission of Mr. McD. is clear and decisive. 'I can say with truth, that the last sixteen years of my life, passed as they have been, in peace and without anxiety in the midst of these people, have been among the most happy of my life; for the very knowledge that I was surrounded by those who looked upon me in the light of a friend and a father, and who would willingly at any time have periled their own lives to have saved mine, if necessary, gave peace and serenity to the mind.' His feeling and language to me on parting, do him infinite honor, and the overflowings of their affectionate sense of his kindness as conveyed to him by Mr. ——, spontaneously and naturally drawn forth, must have been, we had almost said, a foretaste of the delight he will feel when he meets them before Him, whose image in them he despised not, but with noble pains-taking, brought it out from its ruins, and watched over and cherished it, till he could send them forth in the glorious liberty of children of God to their father land.

'The ship in which they sailed for Africa floated opposite my house, in the Mississippi, at the bank of the river; I had taken my leave of them on going on board the ship, on Friday evening, the day previous to her sailing, in my house. The scene which then took place, I will not attempt to describe—it can never be erased from my memory. Though standing in need on the occasion, of consolation myself, (in bidding a last farewell on earth, to those who had so many claims on my affection, and who had been around and about me for such a long series of years,) I had to administer to them, who stood in the greatest need of it—to tell them that the separation was but for a brief period of time; that we should meet again, I trusted, in a better and happier state; to charge them to gird up their loins, and play the man valiantly, in their determination to enter into their own Canaan, and to remember, that there was still another and final separation from all things earthly, which they had to sustain and encounter; to meet, and be prepared for which, they must persevere in well doing to the end; that their lamps must be kept well trimmed, and their lights burning.

'After seeing them on, (the ship was taken by a steamer,) Mr. McLain came into my house as I was expecting him to breakfast, and on seeing him much affected in his manner, (a tear standing in his eye,) I inquired if anything had taken place to give him pain; to which he replied, 'oh, sir, it was an affecting sight to see them depart. They were all on the deck of the ship, and your servants who have not gone, were on the shore bidding them farewell, when from every tongue on board the ship, I heard the charge to those on shore, '*Fanny, take care of our master.*' '*James take care of our master as you love us, and hope to meet us in heaven, take care of our beloved master.*'

We confess to have been deeply moved with the simple and artless detail of this benevolent experiment, and earnestly hope that some means may be taken to bring it to the notice of every planter of the south.

* * Herein is the superiority of Mr. D's. benevolence. He placed the objects of it in a climate similar to that of Africa, where they were acclimated, there gradually developed their moral nature, talents and capacities for usefulness, did not emancipate them at once and send them forth an ignorant and a licentious gang, to sink still lower in the scale of being, and contaminate the soil on which they were cast, with worse than heathen pollution, but 'but tried each art, reproved each dull delay, allured to brighter worlds,' by a painstaking interest for fifteen years in the success of the experiment. Making religion the basis, and illustrating its power over his own heart, and in his own life, he guided them by the star of Hope, till by the discipline and culture of their pupilage they became at last worthy of freedom, worthy to go forth as representatives from a Christian to a heathen land. * *

DR. WATTS WHEN A CHILD.

When Dr. Watts was very young, and before he could speak plain, he would say to his mother when any money was given to him, 'A book, a book, buy me a book.' He began to learn Latin at four years of age. When about seven or eight years old, his mother desired him to write her some lines, as was the custom with the other boys after the school hours were over, for which she used to reward them with a farthing. Isaac obeyed, and presented her with the following couplet,—

I write not for a farthing, but to try
If I your farthing writers can outvie.

THE PHILOSOPHER AND THE FERRYMAN.

A philosopher stepped on board a ferry-boat, to cross a stream; on the passage he inquired of the ferryman if he understood Arithmetic. The man looked astonished. 'Arithmetic! No sir, I never heard of it before.' The philosopher replied, 'I am very sorry, for one quarter of your life is gone.' A few minutes after, he asked the ferryman, 'Do you know any thing of Mathematics?' The boatman smiled, and replied, 'No.' 'Well, then,' said the philosopher, 'another quarter of your life is gone.' A third question was asked the ferryman: 'Do you understand Astronomy?' 'Oh! no, sir; never heard of such a thing.' 'Well, my friend, then another quarter of your life is gone.' Just at that moment, the boat ran on a snag, and was sinking, when the ferryman jumped up, pulled off his coat, and asked the philosopher, with great earnestness of manner, 'Sir, can you swim?' 'No,' said the philosopher. 'Well, then,' said the ferryman, 'your *whole* life is lost, for the boat's going to the bottom!'

THE AFFECTIONATE LITTLE GIRL.

——A little child
That lightly draws its breath
And feels its life in every limb—
What should it know of death?
—*Wordsworth.*

At Smyrna, the burial ground of the Armenian, like that of the Moslem, is removed a short distance from the town, is sprinkled with green trees, and is a favorite resort not only with the bereaved, but with those whose feelings are not thus darkly overcast. I met there one morning a little girl with a half playful countenance, busy blue eye, and sunny locks, bearing in one hand a small cup of china, and in the other a wreath of fresh flowers. Feeling a very natural curiosity to know what she could do with these bright things in a place that seemed to partake so much of sadness, I watched her light motions. Reaching a retired grave, covered with a plain marble slab, she emptied the seed—which it appeared the cup contained—into the slight cavities which had been scooped out in the corners of the level tablet, and laid the wreath on its pure face.

'And why? I inquired, 'my sweet girl, do you put the seed in those little bowls there?'

'It is to bring the birds here,' she replied, with a half wonderful look, 'they will light on this tree,' pointing to the cypress above, 'when they have eaten the seed, and sing.'

'To whom do they sing?' I asked, 'to you or to each other?'

'O no,' she quickly replied, 'to my sister, she sleeps here.'

'But your sister is dead?'

'O yes, sir, but she hears all the birds sing.'

'Well, if she does hear the birds sing, she cannot see that wreath of flowers.'

'But she knows I put it there; I told her before they took her away from our home, I would come and see her every morning.'

'You must have loved that sister very much,' I continued, 'but you will never talk with her any more, never see her again.'

'Yes sir,' she replied, with a brightened look, 'I shall see her always in Heaven.'

'But she has gone there already, I trust.'

'No, she stops under this tree, till they bring me here, and then we are going to Heaven together.'

'But she is gone already, my child; you will meet her there, I hope; but certainly she has gone and left you to come afterwards.'

She cast to me a look of inquiring disappointment, and her eyes began to fill with tears.

O yes, my sweet child, be it so,
That near the cyprus tree,
Thy sister sees those eyes o'erflow,
And fondly waits for thee.

That still she hears the young birds sing,
And sees the chaplet wave—
Which every morn thy light hands bring
To dress her early grave.

And in a brighter, purer sphere,
Beyond the sunless tomb,
These virtues that have charmed us here,
In fadeless life shall bloom.

Dr. Channing, in one of his latest addresses, says, with as much beauty as force, 'that the grand end of society is to place within the reach of all its members the means of improvement, of elevation, of the true happiness of man. There is a higher duty than to build alm-houses for the poor, and that is to save men from being degraded in the blighting influence of an alms-house. Man has a right to something more than bread to keep him from starving. He has a right to the aids and encouragements and culture, by which he may fulfil the destiny of a man; and until society is brought to recognize and reverence this, it will continue to groan under its present miseries.'

THE WAY TO BE HAPPY.

'Cut your coat according to your cloth,' is an old maxim and a wise one; and if people will only square their ideas according to their circumstances, how much happier might we all be. If we would only come down a peg or two in our notions, in accordance with our waning fortunes, happiness would be always within our reach. It is not what we have, or what we have not, which adds or substracts from our felicity. It is the longing for more than we have, the envying of those who possess that more, and the wish to appear in the world of more consequence than we really are, which destroy our peace of mind and eventually lead to ruin.

Vanity is a 'nothing between two dishes'—much expectation, little satisfaction.

Charles the Second, says Addison, hearing the celebrated Vossius, a free-thinker, repeating some incredible stories of the Chinese, turning to those about him, said, 'This learned divine is a very strange man; he believes every thing but the Bible.'

DEVOTIONS OF the Deaf and Dumb—Or a Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb—reprinted from the last London edition.

'Illustrations, new, simple, and sometimes affectingly beautiful, abound in these pages.'—Monthly Miscellany.

Published by W. CROSBY & CO, 118 Washington st. m11

NEW BOOK FOR SABBATH SCHOOLS—The Sunday School Singing Book, being a collection of Psalm and Hymn tunes, original and selected, for the use of Sabbath Schools.

The subscribers have in press and will soon publish the above named work, edited by a professor and teacher of Music, and designed to supply a need long felt by our Sunday Schools.

The difficulty of engaging children in this interesting part of the Sunday School service has been a subject of much complaint, and this work has been prepared for the purpose of creating among them an interest which cannot be excited when the child is endeavoring to sing by rote. WM. CROSBY & CO, Publishers, 118 Washington st. m18

AMERICA an Ode and other Poems—just published and for sale by S. G. SIMPKINS, 21 Tremont Row. a8

PLEASE READ THIS!

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THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

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They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

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HYPERION, a Romance, by Prof. Longfellow, for sale by WM. D. TICKNOR'S, corner of Washington and School sts. m18

CHEAPEST WORK ever published is D'Aubigne's History of the Reformation, 9th edition, 3 vols, 12mo, well printed and bound, for $1 only.—The price of the London edition is $12—for sale by W. CROSBY & CO, 118 Washington st. m11

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BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise of Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. f7

RURAL AND DOMESTIC Life in Germany, by Wm. Howitt, with characteristic sketches of its cities and scenery, collected in a general tour, and during a residence in the country in 1840, '41 and '42.

This day received and for sale by Wm. D. TICKNOR, corner of Washington and School streets. march 7

DR. SHARP'S Thanksgiving-day Sermon—The Wisdom and Goodness of God in our calamities—a discourse delivered Nov. 24, 1842—just published and for sale at TICKNOR'S, corner of Washington and School sts. m4

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DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

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It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.

Boston, January 7th, 1841.
3m september 10

A DICTIONARY—theoretical and historical, of commerce and commercial navigation, by J. R. McCulloch, Esq—edited by Henry Vethake, Esq., in 2 vols, 8vo. Fresh supply received and for sale by WM. D. TICKNOR, corner of Washington and School sts. j28

NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. feb 11

GREAT REVOLUTION IN PUBLISHING. The cheapest editions ever issued of the choicest works in every branch of literature. The subscribers are daily receiving editions of the most popular works, by the best authors, at prices suited to the times. The following, among others, are now ready:

Bulwer's new novel, The Last of the Barons, at 25 cents; do works complete, at 25 cents per vol.—The Neighbors, by Mary Howitt, 18 3-4 cts. Life and Exploits of the Duke of Wellington, 25 cts.—Lights and Shadows of Factory Life in N. England, 12 cts. Rosina Meadows, the Village Maid, 12 cts. Bianca Capello, by Lady Bulwer; Martin Chuzzlewit, by Dickens; Alison's History of Europe, per No, 25 cts; Brande's Encyclopedia, 25 cts—D'Aubigne's History of the Reformation. For sale by W. CROSBY, 118 Washington st. f25

NEW ENGLANDER—Of this able quarterly the Boston Atlas says,—'judging from the first number it promises to be a periodical of solid merit. Supplying as it does an evident void in N. England that has long needed filling, it can hardly fail of success. In politics it is sound and just, without possessing any party bias. The best article in the number is an able and masterly review of the Rhode Island question. We heartily wish we could transfer the whole to our columns.'

Subscriptions and orders solicited by the publishers, 67 Washington st. WILDER & CO. m4

NO. 5 ALISON'S HISTORY, with a supply of all the previous Nos. may be had at TICKNOR'S. march 11

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

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Also just received, the Christian Observer, (reprint,) Monthly, at $2 00. feb 11

WESTMINSTER AND EDINBURGH REVIEWS—Alison's History of Europe, No 5; D'Aubigne's History of the Reformation, in one vol. price $1,00; Ure's Dictionary of Arts and Sciences, complete in 1 vol, 1340 pages; the American Family Magazine; History of Missionary Enterprises in the South Sea Islands, complete in 2 vols, 525 pages, price 37 1-2 each; Christian Examiner and Christian Review, for subscribers, and for sale low at WILDER & CO, 67 and 71 Washington st. m11

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MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

THE MONTHLY MISCELLANY of Religion and Letters, for March—edited by Rev. Ezra S. Gannett—Contents:

The Supernatural Element in the Bible.
Fragments—the Town and the Country.
The Sinfulness of Sin—a Sermon, by Rev. D. Damon.
Female Education—Sonnet.
English Sermons, on Dr. Channing's Death—An English Tribute to the Memory of Channing; Notices of Books; Intelligence, &c.

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MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.

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FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as nuphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

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Nov. 26. 6m

WORKS ON ANIMAL MAGNETISM—Facts on Mesmerism, or Animal Magnetism, with reasons for a dispassionate inquiry into it. By C. H. Townsend, A. M. late of Trinity Hall, Cambridge.

Practical Instruction in Animal Magnetism, by J. P. F. Deluse, translated by T. C. Hartshorn.

Report of Dr Franklin and other Commissioners, with an historical outline of the 'Science,' an abstract of the Report on Magnetic Experiments made by a Committee of the Royal Academy of Medicine; Price, 25 cents—for sale at TICKNOR'S, No 125 Washington st. m4

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